LIGHT OF TRUTH

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

HELLEBERG ENG. CIN.

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Possessions of Man.

His Possibilities of Development.

[illegible]course by Dr. Willis Edwards at the [illegible]Church of [illegible]D.,

In considering this wide and grave subject, a very important question presents itself to the thoughtful and logical mind, namely, "Who, and what is man?" Briefly answered, in the language used by Paul in his memorable discourse on Mars Hill, at Athens, "Man is the offspring of God or good; divine in his source, essence, nature, and manifestation." "As He is, so are we in this world," was the expression of one who knew well what he said, in all its close and comprehensive meaning. As the seed produces its like, after its kind, and light reflects its glorious beams, so should we, if we knew and realized our source, our origin, our destiny, exult in our sonship, our divinity, our ultimate; and no heights are too lofty to scale, to soar unto, and no difficulties incapable of surmounting, no obstacles too great to overcome.

"I can do all things," said one well versed in this scholarship. Oh! boastful Paul, you are too sure, too sanguine, too enthusiastic, exclaims the mere surface hearer or novice in the truth; but let Paul explain himself. "I can do all things through Christ (or truth) which strengtheneth me." Yes, it is in the possibilities of this truth and in its externalization that we become bold and triumphant, and victory over aught else leads on to victory again and again, as the tiny ray leads on to the perfect day, and the jubilee song, "See the conquering hero comes," is the plaudit and welcome on the warrior's path, the issue to the combat, the finale of the battle.

What is not included in the words, "Our Father," "My Father?" I am his child, the jewel in the casket, the pearl in the shell, the brilliant star obscured by clouds. Many other illustrations might be given, for the subject expands and enlarges as thought is given to it, and volumes could be written on man's relationship to God, on the divine possibilities within, waiting, first, for knowledge; then for realization and manifestation. Good is the sun; man, the reflector or radiator. Light in the heavens diffuses light in the earth or unto man. Life is the center; man, the circumference. The center sends to the extremities. Love in the fountain evolves love in the streams. Liberty for the head means liberty to all members of the body, for the feet or understanding.

Oh! man, how wondrously ignorant, how strangely oblivious art thou of thy high birth, thy royal ancestry, thy golden pedigree! Awaken! Be aroused from thy slumbers in materiality and claim thy birthright, thy glorious privileges. Did we only know and remember who and what we are, should we, could we, either murmur or repine, or envy angels? "Arise and shine, for thy light is come," was the prophet poet's cry of old when he caught a glimpse of the beatific vision of man's glorious heritage, and in the reiteration of his commands to our inner selves or the dormant divine, we shall find growth in knowledge and understanding as well as realization of our potentialities and possibilities.

Man is God manifest in the flesh, perfect in his image and likeness. Man is Good's reflection.

Shine on! Shine on!
Nor let thy light be dimmed.
As shine the stars in darkest night,
So let thy light be clear and bright,
Man, prove thyself divine.

Man is the highest, truest, and best reflection or manifestation of the divine and infinite good, hence who can confine, limit, hinder, or declare fully his great, grand, and glorious possibilities? The full realization of these is the second coming of the Christ, not as a personality, but to mentality, the spiritual being.

So, what is man? What are his possibilities?

How inadequate is the general conception of the great reality. Man is "God manifest in the flesh"—words potent with meaning, "a seventh heaven in a glance," "the millennium in a moment"—"multum in parvo." Lightning glimpses of this wonderful truth are frequently attained, but to dwell in the full and conscious knowledge thereof is becoming by virtue of progression more realized, undisputed, assured, and reassured. This is dwelling in "the secret place of the most high," abiding in him, being in the strong tower girt about with walls of defense and pillars of safety; without fear, having confidence and strength more impregnable than the Rock of Gibraltar; safer than any iron clad man-of-war; able with the simple sling and stone to capture the Goliath of self.

Oh! were man's possibilities—even a tithe of them—entered into, how erect would be his walk! How majestic his carriage! How uplifted his glance—for good dwelleth in the temple; good, limitless, unprisoned, free, like the lion's defiant roar in the forest, of which he knows he is sole king; like the wide-spread wing of the eagle towering in the air, and the grand behemoth, monarch of all he surveys, man would adjust himself to his possessions, and in all the dignity, power, grace, and beauty of good would prove his divinity and being; assert and say, understandingly: I am good. I am unlimited. I draw from the Center all there is—all knowledge, all wisdom, all love, all power, etc. The God within me is fountain, source and spirit, the deep well, the inexhaustible supply. From the ample within I draw to the needy without. "Yea, all my springs are in Thee," and I, if I be lifted up, will draw or attract all unto me. The vine is succeeded by the branches; the shepherd is followed by the sheep; God, by heaven and earth, a trinity in unity, in all good, manifestation, realization, father, son, spirit, divine consciousness, knowledge, action, being, thinking, doing. I am, I think, I speak: Root, branch, fruit; husband, wife, child; heart, brain, feet, and so on. The omega inevitably succeeds the alpha, the X Y Z of the lengthy alphabet, the end of the paragraph, the supplement to the book, the aftermath, the end of the beginning, the calm after the storm, and that which hides all the rest and makes you forget past in present conquests, your poverty in riches and your apparent loss in the great gain.

Reveal thyself unto me, oft expressed in solitude and absence from friends! Shall not the desire be granted? I trow it will. So I wait. Stupendously grand will such a revelation [illegible] I wait thy revealing, [illegible]er, hear thy child's [illegible] long? Oh! Lord, how long.

Come! Be called, be housed, be at rest. Stay thyself upon Divine angeless principle. Thou art [illegible] with it, inseparable [illegible] and allied to it. It will keep, encompass, support, direct, never leave nor fail thee. Oh! that the bandages were off our eyes, that we could see clearly; that our ears were unstopped that we might hear the dulcet spirit words of unwavering love. Oh! that we had understanding! It might well be our constant desire to know, to understand and realize man's greatest dignity and glory! The revelation must come—man's needs necessitate this. It will be given as the sequel to his trials, conflicts, and desires.

The waiting attitude is for illumination, revelation, and realization.

Man is a spiritual being, the image of God, created in his likeness, after His image. God can only be known through man, His exact manifestation or revelation. Man is the conscious being, changeless, eternal, divine, intelligent, spiritual, the effect of cause, and partaking of the nature of that cause in every particular, so that all that he is and has, is derived from God—his cause, creator, source. God is. Man has. God is love. Man is loving or has love. God is wisdom, power, truth. Man has wisdom, power, truth. Man is positively dependent upon God, and is independent of all else. Man can not be separated from God one instant. Man is created to fulfill the eternal purpose of infinite mind. In defining man we shall seem strange to many when we say he is in every respect an exalted being, equal to God. As the divine man thought "it not robbery to be equal with God," so in all respects man is—not shall be—like God, good, wise, powerful, or omnipotent, omnipresent, omniscient, changeless, divine, intelligent, loving, living, truthful, substantial, spiritual; the fullness or evolution of all that God is, does, or the God, nature included. No thinking being can be absent from God one moment, hence, man is omnipresent and can not get nearer to God than he is.

"Near as He, Christ is near;
Nearer he can not be;
In the consciousness of truth
Man is as near as He.

Dear, so very dear to God,
I can not dearer be,
The love wherewith He loves His Son,
Such is his love to me."

"My well-beloved Son, in whom I am well pleased." As God manifest in the flesh, must I always view man, and thus respect, express, expect, and realize him, and in searching for God, I can only find Him in myself, not far off, but nigh; not there, but here. I live in Him. He lives in me. I move in Him. He moves me. He is my being. Being him, I grow, I expand, I rise to some conception of my grandeur, my origin, my ancestry, my place of power in the world, my destiny, and when I get even faint glimpses of all this, eagle-like, I long to soar aloft. I must be on high, excepting as I view earth, the footstool for the most high, the theatre for transactions resulting to his glory, the birthplace of realization and manifestation, I have naught to do therewith. Thought is constantly shaping and reshaping the universe. Man can chain the wildest elements and make them subservient to his will and purpose. Oh! man, how great and how grand art thou! Who shall estimate thy possibilities? King in disguise; God in hiding; power in secret; greatness in apparent littleness; the wheel within the wheel; the all so near and yet so far! God in [illegible] with [illegible] grandest potencies [illegible] possibilities [illegible] more or less unknown, [illegible] and unappreciated.

Rouse thee! oh, man!
Wake thee! oh, sleeper!
Leave thy tomb—thy couch
And prove thyself divine
From the outer to the inner,
From the seeming to the real;
From the dying to the living,
From the lying to the true.

Prof. Crookes and Spiritualism.

On the eve of the anniversary of the momentous epoch, when that little queen, Katie Fox, nine years of age, gave to the two worlds the key of communion the one with the other, and what is more, made such communion a common thing among the Western civilized nations for the first time in the records of humanity, it is well to record what our great scientist, Professor Crookes (who is at this moment conspicuous as regards a vacuum tube for the Roentgent rays), thought of her in her zenith. In his "Notes of an Enquiry into the Phenomena Called Spiritual, During the Years 1870-73," reprinted from *The Quarterly Journal of Science* of January, 1874, he says, writing on "Percussive and Other Allied Sounds," "These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I specially examined the phenomena of these sounds. With mediums, generally, it is necessary to sit for a personal *seance* before anything is heard; but in the case of Miss Fox, it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane—a tambourine—on the roof of a cab and on the floor of a theatre. Moreover, actual contact is not always necessary; I have had these sounds produced from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon, I have felt them on my own shoulders and under my own hands, I have heard them on a sheet of paper held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could desire, until there has been no escape from the conviction that they were true, objective occurrences, not produced by trickery or mechanical means."—Wm. R. Tomlinson, M. A., in *Two Worlds*.

Philosophy and Facts.

"The Unseen Universe."

An Interesting Book Reviewed

Science and Immortality—Prof. Tyndall and "Material Atheism."

BUDDHA.

A Voice From the Spirit World—Matter and Spirit Correlative.

A. O HOYT.

"The things which are seen are temporal, but the things which are not seen are eternal."

In the preface to the second edition of "The Unseen Universe," the authors, Balfour, Stewart, and P. G. Tait, take occasion to reply to some criticisms of the first edition of their book. They divide their critics into three classes, as follows: 1. Those who believe in "divine revelation," according to their own special interpretation thereof, but not in accordance with the interpretation of the works of nature to which most scientific minds have been led. These critics call the authors Infidels, Pantheists, and Materialists. 2. Those who believe thoroughly in the scientific interpretation of all natural phenomena, but have no faith in a "divine revelation." These consider the authors credulous, superstitious, and writers of "impenitent nonsense." 3 Those who believe that the revelations of science are reconcilable with the "revelations" of the Bible, and who have faith that *the author of these "revelations" is also the Author of Nature, and that his works will ultimately be found in perfect accord.* These approve their work.

The authors refer to these criticisms in these words: "Some call us Infidels, while others represent us as very much too orthodoxly credulous; some call us Pantheists, some Materialists, others Spiritualists." As it is evident that they can not belong in each of these classes, "the presumption is," they say, "that we belong to none of them." The religious bias is plainly manifest, however, in the statement wherein they contend for the possibility of immortality and of a "personal God."

In the development of their views on these profound problems, the authors assume "the existence of a Deity who is the Creator of all things," and in confirmation thereof they quote Herbert Spencer as follows: 'We are obliged," he says, "to regard every phenomenon as a manifestation of some power by which we are acted upon; though omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is Incomprehensible."

They further "look upon the laws of the universe as those laws according to which the beings in the universe are conditioned by the Governor thereof, as regards time, place, and sensation." All finite beings are thus "conditioned," and while we can very easily imagine finite intelligences superior to ourselves, yet, "we can not," they say, "imagine any finite intelligences to be absolutely without conditions." That is to say, if finite beings exist at all in an unseen universe, we can not imagine them to be independent of the environment of that universe.

It is equally "impossible for us to conceive of finite beings existing without some sort of embodiment"; or, in other words, some association with matter. There must be a form, and form is inconceivable without substance, hence these beings, if they exist, must have the form, the "embodiment," of human beings.

Again, "one of the essential requisites of continued existence is the capacity of retaining some sort of hold upon the past"; hence, such finite but invisible beings must possess memory. "From the archangel to the brute," they say, "we conceive that something analogous to an organ of memory must be possessed by each." If human beings exist after the change called death, they must have bodies, and not only bodies, they must have organs analagous to those previously possessed by them. With the organs for locomotion and movement, must also reside the power of locomotion and movement, dependent on the will; for, as the authors say, "we can not imagine life to be associated with a motionless mass. The living being need not always be in motion, but he must retain the capacity of moving. He need not always be thinking, but he must retain the capacity of thought."

Such are some of the conclusions to which these distinguished authors, eminent men of science have been driven by the logical processes of reason.

The arguments by which they support the above deductions are built upon the propositions that, 1, the individual after death must have the organ of memory connecting him with the past; and, 2, he must have such an embodiment and such an environment as will permit of a variety of actions and movements.

It is apparent that these propositions are fundamental to the whole question of a future life. For, unless memory survives death, the individual, even if he exist in bodily form, will be practically annihilated. And if he exists with bodily organs similar to the physical organs of his former state, it is essential that his environment should furnish the opportunity for their use.

The continuity of personality is secured through the power of memory, which links the present with the past, and spans the river of death with the rainbow of immortality. Without the continued existence of this power to recall the incidents and scenes of his previous life, the individual is dispossessed of that faculty which alone enables him to gain knowledge through experience, and he becomes practically extinct. He is compelled to begin his life over again, like the idiot, and becomes like a child in all things. From such a fate, who would not wish to be spared? And yet there are not wanting those who hold to this unscientific and illogical view of life. The materialistic view, that "death ends all,' although lacking in spirituality, is to me far preferable.

The great principle of the "continuity" of Nature is quite fully discussed by the authors, and is illustrated by numerous examples.

In harmony with the views which they expounded more fully later on in their work, a few examples are given of what they term "a breach of continuity." And here a very fine but extremely significant and important distinction is drawn.

According to their interpretation of the principle of continuity, "strange, abrupt, unforeseen events in the history of the universe may occur," *provided* these strange events "do not finally and forever put to confusion the intelligent beings who regard them." And so, they declare that, "assuming the existence of a Supreme Governor of the universe, the principle of continuity may be said to be the definite expression in words of a trust that he will not put us to permanent intellectual confusion."

All this is preliminary to "the application of this principle to the discussion of those events that are alleged to have taken place in connection with the life of Christ."

In the discussion that follows it is assumed that the alleged events were not "ordinary ones," for had they been such, "no doubt would have been entertained regarding their actual occurrence."

The explanation which the theologians give of these alleged events is not accepted by our authors, because each event was supposed by the theologians to represent, in its physical aspect, "something that could not possibly be deduced from that which went before or that followed after" From such an interpretation of the alleged "miracles," their trained scientific minds instinctively recoiled. The continuous operation of law must be rigidly upheld. "Whatever may be thought of the person of Christ," they declare, "it can not for a moment be said that he was above the law."

On the other hand, the "extreme school of science," by which term the authors designate the scientific Materialists who believe neither in Christianity nor immortality, were logically forced by their theory of the physical constitution of the universe to a positive denial of the "alleged events," *in toto*.

Between these two positions, one of extreme credulity, the other of incredulity, our authors find a means of escape out of the "deplorable dilemma" through the avenue of "a breach of continuity."

It was argued by Babbage that, because a mechanical device could be so constructed that a sudden break might occur in its regular movements, after which it would return to its former orderly ways, a similar breach in the regular procedure of Nature, "is quite consistent with the fundamental idea of law." Commenting on this, Jevons says: "If such occurrences can be designed and forseen by a human artist, it is surely within the capacity of the Divine artist to provide for similar changes of law in the construction of the heavens."

This remarkable theory of the "mutability of immutable law," is characterized by our authors as "a distinct advance" upon the theological idea! They are quite ready to accept it as a possible explanation of the "alleged events," provided the breach is not so profound as to put us "to permanent intellectual confusion." They are ready enough to assert that "the power of the Divine Being is surely unlimited"; while they immediately limit the manifestations of this "unlimited" power to such acts as shall not "forever confound all the (finite) intelligences of the universe who regard them."

This whole assumption rests upon the idea that finite beings are capable of understanding all the complex and diverse manifestations of Infinite power—a conclusion in which few will concur. It is just as much of a "breach of continuity" for a nail to be suspended in mid-air by means of a magnet as it was for Christ to change the water into wine, and to a Congo negro one would appear equally as mysterious as the other. It is our intellectual development that enables us to regard the one as a natural, while it is our ignorance that causes us to regard the other as a supernatural event.

"The theologians," the authors say, "regarding matter and its laws with contempt, have without scruple assumed that frequent invasions of these laws could constitute a tenable hypothesis. On the other hand, the extreme school of science, when they were brought by the principle of continuity into such a position that the next logical step should have been the realization of the unseen, failed to take it."

Applying the principle of continuity to the question of the immortality of the individual, two propositions are laid down. First: 'It may be regarded as a transference from one grade of being to another in the present visible universe," which would be equivalent to a reincarnation on the physical plane; or, second, "a transference from the visible universe to some other order of things intimately connected with it," which would coincide with our idea of the so called "spirit world," or the unseen universe.

The discussion of immortality involves an elaborate argument on the instability of the physical universe which renders it unfitted for the abode of immortal beings. "The present visible universe," they say, "we do not hesitate to assert, must come to an end. We can not escape from this conclusion." In this all scientific minds are agreed from the perishable nature of all substances of which we have knowledge

"Ignoring all but the visible universe and applying the principle of continuity to its phenomena, the conclusion is irresistible that that which begins in time must end in time."

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant, faded,
Leave not a rack behind."

In such a world as this, where shall an immortal being find a dwelling place? This is the question that faces the scientific investigator.

Solomon disposes of it with a sweeping denial of man's immortality. "That which befalleth the sons of men," he says, "befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other. All go into one place."

Turning from this materialistic conception of life, the authors of the book under review go to Nature, and there seek the answer beneath the surface of things. Beyond and back of the transient phenomena of matter, which deceive the senses, they seek for the permanent and real. It is the same search that has engaged the greatest minds in all ages.

That which chiefly distinguishes the search of our authors, is the strict scientific method pursued by them. They carry the analysis of the visible physical universe to the utmost stretch of ascertained facts, and while declaring their belief in the transitory nature of the visible universe, they are equally positive in their assertion that the ultimate particles of matter are indestructible. They say: "Experience of the most varied kind consistently shows us that we can not produce or destroy the smallest quantity of matter."

This is but a repetition, however, of the principles laid down by Democritus: "From nothing comes nothing. Nothing that exists can be destroyed. All changes are due to the combination and separation of molecules." This interpretation of the phenomena of matter was taught by Epicurus and Lucretius. The latter in his great poem, "On the Nature of Things," vigorously combatted the old idea that the operations of nature were due to the direct intervention of the gods. He taught that the ignorance of man which caused him "to tremble before every natural event as a direct monition from the gods," could be dispelled only by studying Nature and her laws. Accepting the atomic theories of Democritus, he refuted the idea that matter could be either created or destroyed. The atoms are indestructible, and as all forms of matter are but combinations of these, into them again all combinations must eventually be resolved. He denied that matter is infinitely divisible. At the end of the process of subdivision the atom remains, indivisible, indestructible, and invisible.

Referring to this mysterious power of the atom to resist the processes of disintegration, Prof. Clerk Maxwell says: "Natural causes, as we know, are at work, which tend to modify, if they do not at length destroy, all the arrangements and dimensions of the earth and the whole solar system. But though in the course of ages catastrophes have occurred and may yet occur in the heavens, though ancient systems may be dissolved and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation atoms of the material universe—remain unbroken and unworn."

So important is this conception of the continuity of matter, that Prof. Tyndall remarks: "It may be doubted whether, wanting this fundamental conception, a theory of the material universe is capable of scientific statement."

In an imaginary disputation between Lucretius and Bishop Butler, author of the famous "Analogy of Religion," Prof. Tyndall represents the bishop as using the following language:

"You," says the bishop, "from the combination and separation of insensate atoms deduce all terrestrial things, including organic forms and their phenomena. Let me tell you in the first instance how far I am prepared to go with you. I admit that you can build crystalline forms out of this play of molecular force; that the diamond, amethyst, and snow-star are truly wonderful structures which are thus produced. I will go further and acknowledge that even a tree or a flower might in this way be organized. Nay, if you can show me an animal without sensation, I will concede to you that it also might be put together by the suitable play of molecular force. Thus far our way is clear, but now comes my difficulty. Your atoms are individually without sensation, much more are they without intelligence. May I ask you, then, to try your hand upon this problem. Take your dead hydrogen atoms,

your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorous atoms, and all the other atoms, dead as grains of shot, of which the brain is formed. Imagine them separate and sensationless; observe them running together and forming all imaginable combinations. Can you see, or dream, or in any way imagine, how out of that mechanical act, and from those individually dead atoms, sensation, thought, and emotion are to rise? You can not satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness."

Prof. Tyndall himself declares that "if we look at matter as pictured by Democritus, and as defined for generations in our scientific text-books, the notion of conscious life coming out of it can not be formed by the mind. Let us reverently but honestly look the question in the face. Divorced from matter where is life? Whatever our *faith* may say, our *knowledge* shows them to be indissolubly joined. On tracing the line of life backward we see it approaching more and more to what we call the purely physical condition. Believing, as I do, in the continuity of Nature, I can not stop abruptly where our microscopes cease to be of use. Here the vision of the mind authoritatively supplements the vision of the eye. By a necessity engendered and justified by science I cross the boundary of the experimental evidence, and discern in that Matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial life."

But, while the great scientist was willing, without qualification or fear of carping critics, to acknowledge the legitimate deductions of scientific Materialism, he distinctly and without reservation declared that the doctrine of "Material Atheism" did not, in hours of clearness and vigor, commend itself to his mind; and that "in the presence of stronger and healthier thought it ever dissolves and disappears, as offering no solution of the mystery in which we dwell, and of which we form a part."

Again he says: "I bow my head in the dust before that mystery of the mind, which has hitherto defied its own penetrative power."

And rising to the greater mystery of Being, he says:

"When I attempt to give the Power which I see manifested in the Universe an objective form, personal or otherwise, it slips away from me, declining all intellectual manipulation. I dare not, save poetically, use the pronoun 'He' regarding it; I dare not call it a 'Mind'; I refuse to call it even a 'Cause.' Its mystery overshadows me."

It is precisely here, where the Materialist finds himself facing an impenetrable mystery, a stone wall, that the authors of the "Unseen Universe" find a door opening into another but invisible world. The visible world of matter in which man lives and moves is found to be but "the ante-room of the world to come."

Having been led to the inescapable fact of the ultimate dissolution of all the visible forms of matter through the continuous operation of the processes of change and disintegration that are everywhere at work throughout the universe, our authors are led by the principle of continuity to the further conclusion that "there is something beyond that which is visible"; for whether looking backward to the origin of the visible universe, or forward to its end, in either case a "breach of continuity" is inevitable, which would forever put us to 'intellectual confusion."

Any argument, therefore, that is based upon the so-called "beginning" of things, "assures us that the invisible universe existed before the visible one." And if it existed before, it must exist now, and will continue to exist after the dissolution of the visible universe. The only available method of avoiding a break of continuity, rests in the hypothesis which assumes that all the matter and life of the visible universe have been evolved from the unseen universe, in which they have always existed. This pushing back of the origin of all the visible form of matter, as well as the life that animates it, into the realm of the invisible, the authors accept as a tenable hypothesis.

The principle of life, which Darwin terms "that mystery of mysteries," inheres in matter, and can not by the physical processes of analysis be dissociated from it. Without matter, life is not manifested. Conversely, all matter manifests life. Search where we may throughout Nature, we look in vain for any manifestation of life where matter is not associated with it.

Because of this universal experience, the scientific mind is averse to the investigation of the so called "spiritual" phenomena. Finding nothing in the physical phenomena of matter to indicate the possibility of an effect being produced that can not be traced to an adequate physical cause in the visible universe, physical scientists are bound to look with incredulous surprise, even contempt, upon alleged phenomena whose causes are veiled in the mystery of an invisible world, of whose existence they have no knowledge.

Reasoning along purely *a priori* lines these scientists find no place in their hypotheses for the admission of a fact, however well authenticated, which goes contrary to their preconceived opinions and is in direct opposition to their interpretation of the principle of cause and effect.

It is in aiding in the breaking down of this extreme conservatism of the ordinary scientific mind that the book under consideration will prove most valuable. For, when Science acknowledges the fact of the existence of an "unseen universe" closely related to this, from which proceeds the energy that is manifested throughout the visible universe, the question of individual immortality will become the legitimate object of investigation by her devotees. And until that time comes, it will be useless to expect any radical change in the relations that exist at present between the two opposite schools of thought, viz., the materialistic and the spiritualistic. Towards this desirable consummation, the authors of "The Unseen Universe" have contributed valuable and efficient aid. That they have not followed to its logical conclusion the line of argument into which they have been led by their desire to "strip off the hideous mask of Materialism," is not to be wondered at. They were not free from the religious bias. With them the question of immortality involves the idea of a personal God. They are firmly fixed in the belief that Science is not antagonistic to Christianity, and it is mainly for the purpose of asserting the absence of any incompatibility between them, that their book was written. They declare that this "ought to be self evident to all who believe that the Creator of the Universe is Himself the Author of Revelations."

In the judgment of many, this last statement of the authors will detract very materially from the good effects of their book.

To assume as "self evident" the truth of these "divine revelations," is to turn back the wheels of Progress, and place man in the mental position he occupied when the immortal Bruno was burned at the stake for daring to express truths which the Church had declared to be opposed to these alleged "divine revelations."

It is therefore to be regretted that so able and exhaustive an argument, by such eminent men of science, in favor of the existence of an unseen universe of life all around us, should be loaded down with so much theological dead weight.

The "miracles" of Christ are attributed by the authors to "a transmutation of energy from the one universe to the other," and were the result of "a peculiar action of the invisible upon the visible universe."

While this interpretation may be accepted by Spiritualists as entirely compatible with their own views of the relations that exist between the two worlds; yet, the restriction of such a "transmutation of energy" to the life and times of Christ, can not be made compatible with the idea of the immutability of law. That this inconsistency was not unperceived by the authors is evident, for they plainly state that while the doctrine of a particular providence is taught in the Scriptures, "nevertheless it is one of the hardest things to understand how this doctrine can be made consistent with the working out of general laws."

With regard to the immortality of the individual, they say: "We have merely to take the universe as it is, and, adopting the principle of continuity, insist upon an endless chain of events, all fully conditioned, however far we go either backwards or forwards. This leads us at once to the conception of an invisible universe, and to see that immortality is possible without a break of continuity."

The "Unseen Universe" can not but contribute to the spread of more rational views on the subject of a future life, and in this light the work may be classed as a distinct gain to the Spiritual Philosophy. It should be carefully read by all Spiritualists who feel the necessity for a scientific basis upon which to rest their "spiritual" theories.

Meanwhile there comes to us a voice from the "unseen universe," towards whose invisible shores the mysterious impulses of immutable law impel all living beings. It is the voice of the Illuminated One, of Siddartha himself, freed from the bondage of physical environment. Across the abyss of Time his voice comes, freighted with wisdom from the supernal spheres. Whether the views hereinafter quoted were inspired by Buddha or not is immaterial, provided they are worthy of our consideration and bear the internal stamp of truth.

"To know the spiritual nature," he says, "one must first understand the material foundation from which spiritual entity proceeds as a part of the evolution of planetary life. The Western nations are strong in their philosophy of material forces, and they have obtained a better knowledge of the relations of the spiritual and material natures than the people of the Oriental world.

They have explored causation in their processes of analytical investigation of the nature of matter, and really have found a solution of the true nature of spirit, for both are only correlatives in the great cosmos, and that is why the soul of man finds its first expression in the material life.

While the hosts of the Asiatic world have been content in the world of spirit to await their destiny as foretold by the old faith, the scientific spirits of the Western nations have been active and awake to explore the secrets of spirit as well as the material life, and are today rejoicing in the knowledge of discoveries that enable them, although much later born in the historical period, yet to become the great channels of spiritual revelation, as well as discoveries in the field of earthly knowledge.

These spirits claim that the spirit form is identically the same in its nature as the physical body, and is the natural evolution of planetary life upon a higher plane than the physical state."

(I desire to call special attention to this last statement as confirming the principle of continuity insisted on so strongly by the authors of "The Unseen Universe." According to this interpretation of the nature of the spirit body, the demand of the physical scientist for the survival of the organ of memory and a personal "embodiment" is fully met. The "spirit" form is an exact duplicate of the physical form, possessing organs analagous to those previously possessed by it, and exists in a world as real and tangible as this—only on a higher plane. The physical scientists of to-day are beginning to grasp the real meaning of the great principle of continuity—to see that the "correlation of force" and the persistence of the atom inevitably lead up to the realm of "spirit," which is but another name for "matter" keyed to a higher vibration.)

"If these Western sages are right as to the nature of spirit—and I accept their theory as the true one now—the hope of reincarnation is entirely vain and serves to retard the spirit from going forward in the spheres of unfolding thought. If they are right, the earthly state is the place where the spirit takes its first formative action from the primitive elements, and after it has perfected itself there it should be released from further connection with that life, and proceed upon its destiny without desire or expectation of ever again being required to return to the earth as an embodied inhabitant.

These Western spirit scholars are the children of the Supreme Spirit as well as the pundits of India, but they have what many of the latter have not, the exploring spirit that searches out new ideas and new truths. In their explorations into the nature of spirit, they have gone where our wisest minds could not have penetrated. They declare that the nature of the soul is demonstrable, and instead of regarding it as apart from the material elements and antagonistic in its nature, they show how natural is its growth and maturity as a result of the material life until it is fitted for the next stage of existence in the world of spirit. Life, temporal and eternal, is seen to be correlative, and the nature of the spirit has become as much a matter of analysis as the constitution of the body from which it was eliminated by the process of death. To-day the world [illegible] touches as never before the ideality of mortals. It is ready to impart its knowledge to the mortal life, and with willing hearts and hands stands waiting the advent of the welcome hour when the world of mortals shall realize that immortality is its destiny, and pure spirituality the heritage of its eternal nature."

I leave to the thoughtful reader the application of these expressions to the subject-matter of this review, feeling assured that whatever may be the attitude of the scientific materialistic mind to-day towards these spiritual truths, the time is not far distant when the world at large will rejoice in the knowledge of the existence round about us of an Unseen Universe, the World of Spirit, from which all material forms have been evolved, in which all life and energy are centered, and to which all things must ultimately return.

STRAY THOUGHTS.

Clairvoyance is the X-ray of the human mind to which is attached the nerve cords or wires of the body, with nature or the soul—the interior life—furnishing the electric or magnetic fluid.

Selfish pleasures are but ephemeral, reacting for illness or regret, while the only absolute enjoyment is that which we afford others.

Assumption is neither being nor knowing something. But it is often the effect of strong desire or aspiration, and sometimes ambition, and will lead to good results if the aspirant is studious or industrious, temperate or willing, according to his needs.

Only much is required from those who have much. But everyone can be charitable without loss of either force or substance.

Ancient or oriental Spiritualism taught abnegation as the only means of curbing the animal or of attaining the positive or spiritual state necessary to be free from earth bound conditions. Modern or Western Spiritualism only teaches this as an aid to the higher form—the latter being to attain spirituality through education, reform, and association. Both conform to their respective ages of the world's history.

The Law of Love.

If people understood the power or influence hidden in the higher emotion of love or sympathy much of the prejudice of human kind could be allayed as well as the malice of the animal. Love is a force that neutralizes viciousness, ill-feeling, and even pride if directed rightly or persistently. It is death to some systems, just as malice is death to very sympathetic beings when consistently directed. Love may control the serpent or the wasp, for it is the poison that empowers them to act—this being their central life force—and a genuine heart-felt sympathy or love-wave thrown over them, acts like a charm or an electric shock to their peculiar sensitiveness, which is an attribute of all venomous creatures as it is of prejudiced or so-called "touchy" individuals. Love controls the universe, and in man it is the same power limited to his understanding and influence over his animal nature.

And Still They Come.

To the Editor of the LIGHT OF TRUTH.

No. 13 was a daisy of a paper.

It was a pleasant surprise. Its new appearance has an excellent psychological effect.

It indicates renewed zeal and increased prosperity.

Now let your subscribers properly appreciate it. Yours very truly,

G. A. BACON.

CORRESPONDENCE

QUARTERLY CONVENTION

Of the Massachusetts State Association.

Thursday, April 30, 1896, was a grand day for the Massachusetts State Association of Spiritualists, for they held [redacted]terly convention at Salem on that day. The weather was all that could be desired, and at 9 a. m. 125 delegates left Boston to participate in the exercises.

The morning session was called to order at 10.40 by the president, Dr. G. A. Fuller. After a vocal selection by Mrs. Marie Foster, the reports of committees were read. The chairman of the Enumeration Committee reported that since their appointment to this work they had obtained, out of a little more than 400 cities and towns, reports from forty-four places, and signatures to the number of 11,802 Spiritualists. It was the opinion of the committee that when all returns were made, there could be about 35,000 counted in the Bay State. Remarks pertaining to business were made by Mr. Carr, Mr. Dole, Mr. Albion Waitt, Mr. Hull, Mr. Hatch, Sr., Mr. Fowler, Mr. Tuttle, Mr. and Mrs. J. B Hatch, Jr., and Mrs. Loring, of Fitchburg. This closed the morning session.

The afternoon meeting was called at 2 o'clock, and opened with congregational singing. President Fuller then welcomed the friends, after which there was an invocation by Mrs. Mattie Hull. Mrs. Hortena G. Holcombe, of Springfield, Mass., was the first speaker, and delivered a fine address on the *raison d'etre* of our cause, followed by music by the Salem Quartet. Mrs. Sarah A. Byrnes was the next speaker, and also delivered an interesting little speech. Then followed a duet by Mrs. Foster and Mrs. Crawford, which was well received, when Mrs. Clara Field Conant took the rostrum. She was succeeded by Mr. J. B. Hatch, Sr., who spoke briefly. He prefaced his remarks by reading extracts from a letter written by Moses Hull, and printed in the *Banner*. He also said he had always been interested in organization, but had only lately been able to work for it. He then spoke in the interest of the children, and urged all Spiritualists to teach their children the truths of Spiritualism. Vocal duet by Miss Amanda Bailey and Mrs. Hall, of Salem, was finely rendered.

Mr. Hull was the next speaker. He said: "I was glad to listen to the report of the Enumeration Committee this morning. I do not believe it is possible to get an accurate census of the Spiritualists of Massachusetts. I want to say that the Spiritualists have done more work for the Church, proportionately, than for ourselves. You may ask, How? In proportion as it weakens its doctrine it holds its people.' He then spoke in relation to the Salvation Army, and the work through organization it had been able to accomplish, and compared the work of Spiritualists in the last forty years. "We have done comparatively nothing," he said, "and I think it is time we organized, and accomplished something."

A vocal selection by the Salem Quartet closed the afternoon session.

The evening meeting was called at 7 15, and the services opened with congregational singing. A duet by Mrs. Foster and Mr. Crawford was finely rendered. A soulful invocation was given by Mrs. Sarah A. Byrnes. Dr. Fuller made brief remarks, after which he introduced Mrs. Ida P. A. Whitlock, who said: "I believe with the other speaker in regard to children. I believe where a Spiritualist family exists, there should begin the work of Spiritualism. We should talk Spiritualism to our children, and begin to instruct them in our home circles."

A recitation by Miss Flossie Libby, a young lady of Salem, was well received. Mr. Moses T. Dole then said briefly: "It is with great reluctance I step before you to speak to you this evening, but I have been requested to speak of the Veterans' Spiritualist Union, and what it is doing. We are now trying to raise a fund to build a home for mediums, with hospital attached, so that our friends who have worn themselves out in the interest of Spiritualism will have a place to go to gain strength, and be treated by doctors of their own faith." He also spoke of spiritual publications, and the tracts the Union has circulated. President Fuller here called attention to the spiritual press, and urged all to subscribe for one spiritual paper at least. He said if the Spiritualists do not support the spiritual press, how can we expect outsiders to do it? He also took occasion to thank all who had so kindly volunteered to aid us in this convention—lecturers, mediums, musicians, collectors, committees, and Salem friends—for the success of this meeting. Especial mention was made of Master Lonie Bennett, of Boston, the young pianist, who so kindly devoted the day to the work of the Convention.

The next on the program was a violin solo by Master Charlie L. C. Hatch, accompanied by Master Lonie Bennett; this was well received and finely rendered. Mrs. Abbie Burnham spoke briefly upon the subject of organization. Mrs. S. C. Cunningham said she was surprised that more people did not read the spiritual papers; she then gave excellent tests, which were all recognized.

Little Willie Sheldon gave a recitation which was so well rendered that he was obliged to repeat. A vocal selection by Miss Grace Warren, who has a very sweet, clear, soprano voice, was well received. Mr. J. Frank Baxter was present with us, and all were glad to hear from him. He spoke of Spiritualism and its work, and was earnestly working for the advancement of the cause.

Miss Alice Thorner gave a humorous selection, which was highly appreciated.

Mr. Moses Hull and Mr. F. A. Wiggin made interesting remarks. Mr. Wiggin especially interested the audience when he spoke upon the taxation of Church property.

Congratulations, through President Fuller, from the N. S. A. to the Convention were read.

Collections were taken up, and many new members were added to our books.

The thanks of the Association were also extended to the Boston & Maine R R. for courtesies granted.

CARRIE L. HATCH, Sec.

Indianapolis, Ind.

Sunday, May 3d, was a red-letter day for the First Spiritualist Church of this city. This society, like many, and I might say most other societies, has heretofore depended on renting some hall in which to hold their meetings. During the past winter the society, after due deliberation, determined to make an effort at least to secure a building of their own, where they could have a pleasant and permanent home. Through the energy, determination, and liberality of its officers and members this has finally been accomplished. A church building, situated in a pleasant and central part of the city, has been purchased, and on Sunday, May 3d, the society took formal possession and held their first service. They have a beautiful and convenient audience room, and in the basement a smaller hall and other rooms.

On the opening Sunday the rostrum was beautifully decorated with Palms, potted plants, and flowers, adding fragrance and beauty to the scene.

The speaker for the day and for the past and present month was the well-known lecturer and test medium, F. Cordon White, of Chicago. The spirit world also seemed to smile on and add to the happy occasion. Through the speaker they congratulated the society on their securing such a beautiful home. The elements also seemed in their favor for the day was a beautiful one, as near perfect as possible, and every one seemed overflowing with happiness and good will, ready to extend the hand of fellowship to each and every one.

At the morning service there was a large audience, while in the evening the audience room was filled to its utmost capacity. Our honored and efficient President, B. Frank Schmid, occupied some time, both in the morning and evening, in an introductory talk, stating the object and aims of the society for the future, and congratulatory to the society in their success in securing such a beautiful home. His remarks were well received and applauded.

In spite of the drawbacks of hard times Spiritualism in Indianapolis seems to be rapidly advancing, particularly among the more intelligent and better class of people. H. M. ROBINSON.

Cassadaga Camp—Lily Dale.

The first announcement received from this quarter is that the Leolyn House, with Mr. and Mrs. F. A. Smith as managers, has been opened for the entertainment of visitors. Terms from $1.50 to $2.00 per day. Weekly terms on application.

The second is that the annual June picnic takes place on the 12th, 13th, and 14th of June, with Mrs. E. L. Watson and Hon. A. B. Richmond as speakers.

The third is that the camp meeting will be held from July 11th to Aug. 23d, with the following speakers and dates of their respective engagements:

Saturday, July 11.—Mrs. A. E. Sheets, Grand Ledge, Mich.

Sunday, July 12.—Mrs. A. E. Sheets and R. G. Ingersoll, of New York City.

July 13.—Conference.

July 14.—Mrs. C. D. Greenemyer, of Cincinnati, O.

July 15.—Thomas Grimshaw, of Buffalo, N. Y.

July 16.—Geo. A. Fuller, of Worcester, Mass.

July 17.—T. Grimshaw.

July 18.—Mrs. Carrie E. S. Twing, of Westfield, N. Y.

Sunday, July 19.—Mrs. Carrie E. S. Twing and Geo A. Fuller.

July 20.—Conference.

July 21.—Hon. L. V. Moulton, Grand Rapids, Mich.

July 22.—Geo. A. Fuller.

July 23.—Mrs. C. D. Greenemyer.

July 24.—Hon. L. V. Moulton.

July 25.—Mrs. H. S. Lake, Cleveland, Ohio.

Sunday, July 26.—Mrs. H. S. Lake and Hon. L. V. Moulton.

July 27.—Conference.

July 28.—Hon. L. V. Moulton.

July 29.——

July 30.—Mrs. H. S. Lake.

July 31.—Mrs. Cora L. V. Richmond, of Chicago, Ill.

August 1.—Rev. W. W. Hicks, of New York.

Sunday Aug. 2.—Mrs. Cora L. V. Richmond and Lyman C. Howe, of Fredonia, N. Y.

Aug. 3.—Conference.

Aug. 4.—Lyman C. Howe.

Aug. 5.——

Aug. 6.—Mrs. Cora L. V. Richmond.

Aug. 7.—Lyman C. Howe.

Aug. 8.—Prof. Wm. Lockwood, Chicago, Ill.

Sunday, Aug. 9.—J. Clegg Wright, of Cincinnati, O., and Prof. Wm. Lockwood.

Aug. 10.—Conference.

Aug. 11.—Prof. Wm. Lockwood.

Aug. 12.——

Aug. 13.—J. Clegg Wright.

Aug. 14.—J. Clegg Wright.

Aug. 15.—Jennie B. H. Jackson and Prof. William Lockwood.

Sunday, Aug. 16.—Mrs. R. S. Lillie, of Cincinnati, O., and Rev. W. W. Hicks.

Aug. 17.—Conference.

Aug. 18.—Mrs. R. S. Lillie.

Aug. 19.—Hon. A. B. Richmond, of Meadville, Pa.

Aug. 20.—Jennie B H. Jackson.

Aug. 21.—Annual Election and Convention of the Spiritual Educational and Protective Union.

Aug. 22.—Mrs. R. S. Lillie and Rev. W. W. Hicks.

Sunday, Aug. 23.—Mrs. Jennie B. H. Jackson and Hon. A. B. Richmond.

Among the mediums taking part will be A. Campbell, spirit artist; Maggie Gaule, test medium; Pierre L. O. A. Keeler; Mrs. J. J. Whitney, test; F. Corden White, test; crowned by Geo. H. Brooks as chairman.

More Light on the X-Ray.

Potassium platino-cyanide is still preferred by Jackson, the English physicist, as the fluorescing substance in experiments with Roentgen rays. He gets twice as much light as from calcium tungstate, and is able, with moderate electric energy, to see distinctly the bones in the thickest part of the body, the jaw bones in action, and the outlines of the skull. He uses two thirds of an ounce of the potassium salt in a mucilaginous vehicle over a six-inch disc of black cardboard, and affirms that Edison tried too little. Zickler, a German experimenter, has made radiographs with and without visible fluorescence, and finds the latter results equal or better than the former with the same exposure, thus demonstrating that the rays have a direct chemical action on the plates.

Music at Lake Pleasant, Mass.

More attention is being given to the engagement of first-class music for Lake Pleasant this season than in any former year, and instead of engaging a band of average merit, as in the past, it is the object of J. Russell Bickford, musical manager, to secure the best soloists and crack musicians from different organizations, and thus secure a band, each member of which is unsurpassed as a performer upon his special instrument, and this plan is being successfully carried out.

Under the conductorship of Charles M. Bickford, 1st violinist of the Second Regiment Band of Springfield, and violin soloist of the famous Edmund Seven-String Quartet, the men will be excellently drilled, and for solo work, harmony, volume, and general excellence this season's music will far excell that of former years.

Through his business relations with members of the Symphony Orchestra and of the Second Regiment Band of Springfield, and also of Battery B Band of Worcester, Mr. J. R Bickford has secured several of the best men of these well-known musical organizations, each one of whom is a star in his line. Among them is Thomas Carr, zilophone soloist and drummer of the Worcester Cadet Band, and contracts are being made with Mr. Pollett, cornet soloist, and Mr. Truclor, clarionet soloist, of the same band. The famous arranger of music, Richard Hildreth, will play trombone and viola, and Edward Swift, conductor of the Jackson Club, will play first violin and trombone. The great flute soloist of the Springfield Symphony Orchestra, F. S. Alstrom, who has played several seasons at Lake George, and the Italian harpist, Signor F. Padulo, of Albany, are engaged. Miss Bessie Bickford and Mrs. J. R. Bickford, formerly Miss Lancaster, both of whom are well and favorably known in musical circles, have been engaged as pianists. Negotiations are pending with several other musicians of note who, with those already mentioned, will make the two hourly concerts given daily, and the three Sunday ones, rare musical treats during the last week in July and through the month of August.

The music for the dances, which will be given during the above time on Tuesday and Friday evenings in the temple, and on the other weekdays in the pavilion, will be furnished by an orchestra of twelve men, especially selected from the band with regard to their ability for orchestra work. During the first three weeks of July, dances will be given on Tuesday and Friday evenings in the temple, with an orchestra of eight pieces.

The vocalists for Lake Pleasant this season are not yet engaged, but negotiations with well known professionals are being concluded.

ALBERT P. BLINN,
603 Tremont St., Boston. Clerk.

Ypsilanti, Mich.

Permit me through the columns of your valuable paper to express the great pleasure we had during the past week of listening to the first entranced singing we had ever heard, voiced through the mediumship of Miss Gussie Taylor, of Buffalo, N. Y., who is the guest of Mrs. George Thompson, of this city.

Miss Taylor called at our home accompanied by Mrs. Thompson, and, at our urgent request, became entranced by a spirit calling himself the "Old Cicilian," who, after giving us a few remarks, which showed a foreign accent, burst forth in a song, the words of which we could not understand, but the melody of it entranced our senses. As we listened to the trills and various intonations, which so thrilled us, the great truth of spirit communion was brought to our perception in a forcible way by this spirit musician from the sun-kissed isles of the Mediterranean. This was followed by an old Italian operatic song and a cheerful good night.

Sunday evening Miss Taylor again favored us with a song and an address by her main control on "The Real Man and his Possibilities," which was listened to with the deepest interest by a score of friends, who were profoundly impressed by the masterly manner in which the subject was treated. Mrs. Taylor is enroute for Minneapolis, Minn.

MRS. BENJAMIN F. LULL.

Columbus, O.

We are all interested in the development and progress of spiritualistic affairs, and as we, of Columbus, take an especial interest in this work, not only here but elsewhere, we feel that many will read with satisfaction a report coming from the Progressive Spiritualist Liberal Society of this city. To mention that our worthy president, Dr. Blesch, occupies the position still guarantees that an active, working interest is ever manifest. It has been the aim of the society to place upon the rostrum at the I. O. O. F. Hall, the best and ablest speakers and mediums now before the public, and if such names as Moses Hull, Maggie Gaul, Cordon White, Edgar Emerson, Professor Peck, etc., carry any significance with them, we have surely had a reign of talent to be appreciated by the Spiritualists of any section.

Your correspondent feels safe in saying that he but voices the sentiments of the friends here when he asserts that the efforts of this society to secure and present to our notice talent of the order mentioned have been met with success.

This society in one of the most prosperous and flourishing of any city of this size in the country.

At present we have with us Mrs Carrie Twing, alecturer and test medium of high repute and much ability. As this was her first appearance among us, we, of course, have not had time to witness much of her work. But from the impression she has created she will more than satisfy the large audiences that are sure to greet her in the future. Mrs. Twing handles the subject of Spiritualism in a careful, intelligent, and masterly manner, and reaches out in a way that enables her to come *en rapport* with her audience, inspiring them with a feeling of admiration, and winning an attentiveness that can not fail to be appreciated. If I mistake not she has already won many warm admirers here, and, in a certain sense, many have fallen in love with her. The writer was also carried away by her clear and logical reasoning, besides that something about her which can not be defined. While I listened, enraptured by the words of wisdom that she eloquently imparted to the audience, I could not but think what use to refer to and use such names as Flammarion, Wallace, and others, when the question is asked. "who and what are these Spiritualists?" when we have, and can have, such grand lovable characters as these right in our midst—characters who not only assert their belief in spirit-return and continuity of life, but who are demonstrating it, and thereby accomplishing a work for which intelligent beings and especially true Spiritualists should feel grateful.

Mrs. Twing gave some very interesting pyschological readings, using to assist her such articles as gloves, kerchiefs, pocket books, keys, etc., which had been laid upon the table before her, and from the character of these readings, which possess certain marked features original with this medium, we look forward to her tests that are to be given us through automatic writing.

At the afternoon meeting Mrs. Twing, being tired and travel-worn, Mrs. De Long, a local medium, consented to use that part of the time usually given to tests, for the purpose of relieving and resting the former. It may be said with due credit to this medium that her communications were are all recognized, and her work was performed in so rapid a manner—being so accurate and satisfactory—that not only was the audience pleased, but her friends were delighted, and many were the congratulations bestowed upon her after the meeting.

CHARLES P. SEARLS.

Dr. C. E. Watkins.

We gladly call attention to the new advertisement of Dr. C. E. Watkins on page 14.

Dr. Watkins has been before the public for twenty years as a medium for independent slate writing, and in all that time no spiritual paper has ever had to defend his mediumship. As a physician he is wonderfully successful. He is an educated physician, and is registered as a practitioner of medicine.

We trust he may live many years to heal the sick.

Denver, Colo.

An important move was commenced Sunday, April 15th, and it is hoped an era opened which will redound to rapid dissemination of our glorious light and truth, and a permanent establishment of our spiritual institutions on the highest plain yet attained and still ascending.

The union of three meetings effected by mass meetings and anniversary exercises in reception of the president of the National association promises to be perpetuated under the pastorate of Dr.G. C. Beckwith-Ewell and Mrs. Leo F.Prior for a time.

Under united labor of Mr. and Mrs. G. W. Kates and Mrs. Prior, a vigorous lyceum of nearly a hundred members, finely equipped, has been in operation some months, which, uniting with the Sunday-school of the Independent Spiritual Church, under Dr. Ewe l's charge, marched with beautifully inscribed silken banners from the hall hitherto occupied to the little church secured as the Spiritualists' home, for, it is hoped, at least, one year, to the toilers of the past season.

The struggle has been a laborious one for a few to secure a place unreservedly devoted to spiritual use, but to this end has "Starlight's Ladies' Auxiliary" devoted themselves constantly and self-denyingly for two seasons. And when the hour of accomplishment seemed at hand the reigning god of mammon and unrighteousness nearly disconcerted fulfilment. The lease was prepared, the furniture contracted for, pledges obtained to meet the financial demand sufficient o warrant the command to "move forward," and it had been given, when lo! the American Bank closes its doors, our pledgers' funds are many of them closed also. But Starlight's hopeful tones ring out with the command, "Write to every society where Little Brave and I have ministered, and tell them the situation. We have done good work in the East; let them show their appreciation and interest in the cause, if they will. We can not go backward without loss, go forward if we lose."

And so with hope revived we ave gone on. Some of our personal friends have received our appeal. Our first month's rent has been paid for and lease taken for a year. It is in a central location in a neighborhood of churches, directly opposite St. John's Cathedral (Episcopal), whose rector has been especially bitter in pulpit and press against the inroads of liberal thought the past season in Denver; calling, according to reports of daily papers, our President Barrett of the N. S. A., "The High Mucky Muck of Spiritualism."

Let us hope our "Light may so shine" that bank defaulters and robbers of the toiling masses, on so grand a scale, may receive less homage and reverse the verdict now awarded the petty larceny of perhaps a loaf of bread, and award punishment according to the magnitude of offense.

Our bank officials are the deacons and members of our Churches in the highest standing in social circles, who draw out their money when danger is imminent.

The tears of the hard-toiling parents are seen on every hand, but the robber rides boldly in his carriage of luxury in broad daylight and smiles and is smiled upon by his fellows in luxury.

The Union of Spiritualists has been consummated under the name of the "First Spiritual Church," and they entered their new quarters May 3d with a serious realization of great responsibilities, but hopeful and trustful that they will be sustained

Contributions may be addressed to the undersigned at 1420 Franklin St.

S. L. HARD, M. D., Sec'y.

Wheaton, Ill.

I closed a three Sundays engagement at Ludington on the last Sunday in April. I am to be with the Orion (Michigan) camp all the way through. Would like to make an engagement with some Michigan society for the first Sunday in June. I am also to serve as Chairman at Cassadaga camp from July 11th to August 23rd. I am disengaged this month; would like to make engagements with some society for two Sundays in May. Will respond to funerals. My home address is Wheaton, Ill.

G. H. BROOKS.

Connecticut Convention.

The tenth annual convention of the Connecticut State Spiritualist Association commenced its proceedings at Hartford, May 2d, with a business meeting at 10:30 a. m., which was held in Unity Church, Pratt street. The following business was transacted.

Reports of officers; reports of societies as follows: From Mrs. J. A. Chapman, of the work in Norwich; from Mrs. J. D. Storrs, of work in Hartford; also reports from Bridgeport and Franklin. Election of officers resulted in the choice of C. E. Bingham as president for another year; Mrs. A. E. Pierce as vice-president, and Mrs. J. E. B. Dillon as secretary and treasurer, and which were also re-elections.

Reports of the committee of the solicitors for funds was next in order, following which these people were elected solicitors for the coming year: Mrs. Nora Dowd, of Hartford, who held the palm for collecting the largest amount, having secured over $45.00 last year; Mrs. M. F. Dwight, of Stafford, Miss Carrie Bill, Willimantic; Mrs. E. E. Wheeler, Meriden; Mrs. A. E. Mills, Plainville; Mrs. M. F. Atwood, New Britain; E. B. Parsons, Winsted; Mrs. J. A. Chapman, Norwich; Mrs. Ella Bacon Bond and E. R. Whiting, New Haven; Mrs. C. E. Bingham, Cheshire; R. R. Callender, Waterbury; W. H. Fogg, Southington; Mrs. John Walters and Mrs. H. A. Russell, Bridgeport; George Burlingame, Somersville: W. J. Lamberton, Poquonock; G. W. Payne, Unionville; E. R. Davis, Putnam; G. R. Reed, New London; Mrs. Arthur Loomis, Bristol, Gad Norton, Compounce; Geo. Hatch, South Windham; Mrs. C. E. Case, Middletown; DeLoss Wood, Danielson; Hiram Osborne, Forestville; Henry Bellows, Franklin, and Mr. Jewett, of Goshen. Mrs. A. E. Pierce and Dumont Kingsley, of Hartford, were chosen auditors, and Mrs. J. A. Chapman, of Norwich; Mrs. H. W. Hale, of Meriden, and Mrs. Dillon, of Hartford, were put on the committee for missionary work. For delegates to the National Spiritualists Convention Mr. and Mrs. J. D. Storrs, of Hartford, were chosen. with Mrs. J. E. B. Dillon and Dumont Kingsley as alternates. For Committee on Resolutions: George W. Burnham, of Willimantic; Mrs. J. A. Chapman, and Mrs. J. D. Storrs. The president and secretary were constituted a committee on securing speakers.

Hartford was selected as the place, and the first Saturday and Sunday of May, 1897, as the time for the next annual meeting. A semi-annual meeting will be held in Willimantic in November. After making slight changes in the by-laws, the business meeting adjourned.

At 2 p. m. the meeting was opened with a song by Mr. A. J. Maxham; address by the president; and lecture by J. Frank Baxter.

The largest audience assembled in the evening. Mrs. Jennie Hagan Jackson lectured and gave improvisations.

Mrs. Pierce made remarks in which she desired money to make up $50 to be sent to the N. S. A., and a collection was taken. Then Joseph D. Stiles gave 121 tests, which were nearly all recognized. Then Mr. Maxham closed with a song.

Sunday morning, May 3d, there was a conference-meeting, at which Mr. Maxham sang; report of the committee on resolutions, and report of the committee on missionary work read.

Sunday, 2 p. m., song by Mr. Maxham; introduction of Mrs. J. H. Jackson; and song by J. Frank Baxter. Mrs. Jackson then improvised poems on various subjects. She then gave a lecture on "Woman and her Work." Mr. Maxham sang, "Don't Shut the Door Between Us, Mother." Music and tests closed the meeting.

Evening, 7:30 p. m., Mr. Baxter lectured and gave tests, and one of the most successful meetings of the Connecticut State Spiritualists Association was brought to a close.

M. W. LYMAN.

Washington, D. C.

Mr. and Mrs. Hibbits have returned to their home in Muncie, Ind., after a brief but very successful visit to this city. Many non-believers were converted to our beautiful religion through the convincing demonstrations received in Mrs. Hibbits' seances for independent voices.

Many friends are urging Mr. and Mrs. Hibbits to return in the near future.

HENRY STEINBERG.

Lynn, Mass.

The Lynn Spiritualists' Association of Cadet Hall had interested audiences to greet Mrs. Nettie Holt Harding on May 3d, and who were repaid by the pleasure of listening to able discourses and very convincing tests. Mrs. Harding excells as a test medium, and gave a large number of most convincing descriptions and many messages, which were readily responded to by a sympathetic audience.

Sunday, May 10th, Mrs. M. C. Chase, of Swampscott, and Mrs. Effie I. [illegible]ster, of Lynn, officiated.

MRS. A. A. AVERILL, Sec.

The Spiritualists of Lynn held services as usual Sunday at 33 Summer street with good audiences.

At 2.30 Melissa K. Hamitt rendered appropriate selections; Dr. S. M. Furbush spoke on "The Effect of Spiritual Power on Humanity;" W. H. Rounsville, Dr. Furbush, Dr. W. H. Amerige, Edward F. Murray, David Sheppard, A. E. Warren, and others gave tests, spirit messages, and administered magnetic treatments to a large number, which relieved all and cured many.

At 7 p. m. the services opened with selections by Misses Lena and Elsie Burns. Mrs. Dr. M. K. Dowland gave an invocation and made interesting remarks on "Matter and Soul." Mrs. Annie J. Brennan gave many excellent tests and spirit communications. A large number of questions were answered by spirit raps through the mediumship of Annie M. Lefavour and Edward F. Murray.

At Mrs. Dr. Dowland's Meeting, Friday evening, at 130 Market street, there was a large audience. Services were opened by Mrs. Lefavour with well-chosen remarks. She then gave spirit names and messages and answered questions by spirit raps. Mrs. C. B. Hare made able remarks on "Higher Power." She then gave a large number of spirit names, messages, and tests. Mrs. Lizzie D. Butler gave spirit communications and tests, all said to be correct. At her next meeting there was a good audience. A. Woodbury, of Boston, gave readings and tests, and Mrs. Dowland delivered an able and instructive lecture.

J.

Fort Wayne, Ind.

Those who attended the services at the First Spiritual Temple of this city last Sunday evening were partakers of a spiritual feast.

Bro. W. V. Nicum, of Dayton, O., occupied the rostrum as lecturer and test medium.

The lecture given by Dr. Bradley's control was also very fine, and was just what we needed to cheer us on to renewed efforts. His lecture was followed by a short talk by the pastor. Tests were then given by Bro. Nicum and the pastor, Bro. de Recard, in all about sixty, all being recognized.

There are two societies here, each doing good work. We hope to have Brother Nicum with us again soon.

SECRETARY.

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Message Department.

Questions Answered by Spirit JOHN PIERPONT, and Spirit Messages Received Through

MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amenuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address LIGHT OF TRUTH Publishing Co., Room 7 512 Race Street, Cincinnati, O.

Report of Seance, April 21, 1896

[Specially Reported for the LIGHT OF TRUTH By Dr. M. A. Becher.]

INVOCATION.

Angels of harmony and peace! Ye bright souls that go forth on errands of love and helpfulness to human kind; ye, who are ever ready to extend to the needy that blessing which shall be of elevation and strength, we ask your presence at this hour; we invoke your ministrations, knowing that each heart that receives from you such as ye have to give will be uplifted and made glad. May we, who are here in the mortal, and those who are gathered from the spirit life join together in harmony and sympathy of soul and of heart that we may unite in sending forth to the world an influence that shall be for good; that we may cast upon the waters this day such bread as shall find the hungry who may feed; such as may return to each giving heart a blessing that shall be of plenty and of peace. We are thankful for the privileges that are ours for opportunities of sending the soul life outward until it comes in touch with divine realms and for receiving communications or silent influences from the higher life that shall be uplifting; that shall be a blessing to each one. We praise Thee for all the things of life, even though we have not always understood the purport nor seen clearly the road which lies before. We thank Thee for all things, feeling that they are wisely designed, and that when the whole may be perceived we shall see that discords are only blessings in disguise, and that they are, in reality harmony when understood; that the shadows are only the necessary part of life, and that light and shadow mingling together bring expressions that are for perfected good. We ask that those who are in need of strength this day may receive from the angel world the ministrations of helpfulness that are given. Amen.

Spirit Messages.

JOHN PIERPONT.

As we have no queries of special importance for consideration this afternoon, Mr. Chairman and friends, I will take the opportunity of making a few remarks concerning our Message Department, which I feel are necessary for the general understanding of our method of work by the public at large. Spiritualists of long experiences with mediumship, and with spirits who return from the other life, seeking avenues of expression for their thoughts, will readily understand something of our *modus operandi* without this explanation; but there are many investigators who are reaching out for information, and who seem to believe that it is only necessary for them to ask the medium, or the guide of this circle, to bring their departed friends to them through this avenue of communication to have that request granted, and if they are not thus complied with, these uninformed friends seem to feel that they are slighted or neglected in some way. It is to such that I address my remarks this afternoon, informing them that we have no favoritism at this place; that one spirit intelligence is as good and as worthy as another who desires to manifest, and who can make use of the channel which we employ. Hundreds of spirits apply to us (and by "us" I mean the band of our medium) each seeking for an opportunity to manifest to friends at the circle, but, perhaps, out of a large number of such applications we only find a very few who are adapted to the work, who understand the law of communication, who can mingle their forces with those of your circle, and who are enabled to project their thoughts sufficiently clear upon the sensorium of the medial brain to have it correctly transmitted to the external life. It is a very different matter this coming to a medium and psychologically influencing her brain so that she can clearly voice the sentiments which one desires to convey, from one going to an office of any kind in mundane life and presenting a message or a petition of some kind and having it received by the individual who is stationed there for this purpose; a very different matter indeed since, in one case, we deal with psychical forces and subtle laws relating to the spiritual nature of humanity, and in others we deal with physical agencies alone, and, consequently, are not obliged to depend upon the operation of any foreign brain, such as we must do in communicating through a sensitive medium. Such spirits as visit our circle, who can intelligently employ the medium for their use, are made welcome and assisted by the guides in charge to do the best they can in the circumstances. Some spirits may come today and not be on the plane of vibration that harmonizes with the vibratory force of our medium, or her guides, who might be willing to transmit the message for them, if they could not convey it themselves, and in this case it will be impossible to receive through our medium a correct and trustworthy message; but those same spirits may study the law, and, in a little while, be able to take advantage of it, and thus come in contact with our instrument in such a manner as will enable their vibration to harmonize with her own, at least for the time when under the directing care of her band, and, consequently, they will be able at this time to make their presence known. There are other spirits who can not employ this medium for transmitting a message to their earthly friends, because she will not be adapted to their use, although they find some medial instrument somewhere who will serve as the exact channel that is required in sending out thoughts and tokens of remembrance to their earthly friends. There are other spirits who can employ such a medium as this better than any other, and for such the medium will be best adapted. I make this explanation, Mr. Chairman, because I feel, or rather sense, coming from all parts of the country a spirit of inquiry going forth directly to our circle-room, which, almost, in its intensity, *demands* to know why messages from special spirits who are not related to the particular ones, who asks the questions, have not or do not return and give whatever is required of them. We do not solicit spirit messages; we hold our doors and our circle open for the reception of those intelligences who can communicate in a clear and a concise manner. It matters not to us whether in earth life they occupied a high position or were among the lowest of the humble in any walk of life; it matters not whether they were well and highly educated, it only matters that they shall be able to transmit that what they have to give in an intelligent manner. We respectively request the friends in all parts of the country not to send applications to our medium for any special spirit message. The very fact of their doing so might prevent the receipt of a communication from a spirit friend. We wish the medium's mind to be at ease when sitting for this work and not at all to expect any spirit or number of spirits who might or might not be likely to come. If the friends who desire special messages will simply request their friends to come and do the best they can, mentally request them, and if they send out the most harmonizing and sympathetic influence that they know it will be of more service than any number of external applications that might be made. We do not say it will be effective in every case, but it might be of benefit, and could do no harm. Only a few more words, Mr. Chairman, and then I shall give place to the friends waiting to voice their thoughts. This, in relation to the critical spirit that we see sometimes exercised among those who are ever ready, and we would almost say desirious of finding trickery and flaws in the instruments that claim to be used by the spirit world in conveying knowledge and instruction to earth from the other life. So many we find, who, in their utter skepticism and unbelief in the goodness of heart and honesty of purpose of spiritualistic mediums, seem to prefer to find some evidence of fraudulent practice on the part of the mediums rather than to learn that the claims and labors of the sensitives are what they purport to be. It is surprising that in this direction so many are prone to believe in the guilt or dishonesty of the medium rather than to adjudge him or her innocent of trickery until evidence is brought that he or she is not what they seem to be. This has been made apparent to my mind through many avenues of medial communication and in various directions. It is always wise to judge kindly and to believe in the honor in a human being until some testimony is brought against his character. It is rather annoying to many spirits, who are dealing with this labor, to find such spirit manifested as was shown by a lady recently (and it is only a case out of many) where a lady who had received a message from her beautiful angel daughter, through our circle, and gave public verification of the same, was the recipient of a letter among many to inquire, asking if she really penned this verification. This question of itself implies, of course, in the mind of the questioner the suspicion that the verification, so called, was either fraudulently penned by our medium or by our publisher of the paper in which the message appeared. It seems to me that such distrust of honest work and purpose is deplorable, and the spirit of one who thus cultivates a general suspicion is not that which will attract the message bearers of light and peace, even of his own household, to such a channel of communication as this, but rather does it throw out an influence and a force that creates a barrier between himself and the spirit world, through which his loved ones may seek in vain to penetrate, to reach his life with consoling or identifying words. I merely mention this because so few understand the subtle laws, the delicate machinery of mediumship and of spirit communication; if they did they would generate that kindly and beautiful aura, which is, of itself, an attractive force to spirits from the higher life.

GEORGE A. REDMAN.

Good afternoon, Mr. Chairman. I feel I am treading on familiar ground in coming to your circle and seeking an opportunity of making a few remarks to the old workers and co workers in our spiritualistic cause that yet remain on earth. Since my day so many have passed to the other life that I find only a few of the old guard upon duty on this side the border. Of course those who have done their work and gone on are not idle; they are employing their forces in utilizing their powers in this spiritual work from the immortal side, and they are just as active in seeking new means for development and in giving out some force that will be expressive in mortal life as they were on earth in doing the behests of the spirit world. But those who are left of my day are worn out in the work; they are about ready to lay down the burden and to pass on. Yet I am glad to know that even when the last one of the old pioneers has passed over the stream and entered the spirit world the work will not fail; it will be carried on by others that are brought forward for this very work. Phenomenal Spiritualism seems to have taken different turns from what it did when I was here. The old mediumship of physical manifestation was so much different from what it was then; we did not have so many places of bells and tamborine ringing and knocking of furniture about, and all that sort of-thing that we have had in my time, but you have had the unfoldment of other forms of mediumship, and the materializing phaze has come forward and given to the world so much evidence of its truth that those who have had the opportunities of investigation have to admit that it is a wondrous power. To be sure the old forms of mediumship still exist, and there are here and there mediums who are utilized just as others had been who have gone on, and the people knew that there was a force outside of matter that can control material substances and make them respond to its will, and these things, I believe, will always continue, Mr. Chairman, while there is need in human hearts for any evidence of spirit power that can only be demonstrated by coming in contact with physical substances. Some minds have to be dealt with physically, that need outward demonstrations; they can not sense the occult forces of the spirit and gain information or enlightenment through mental processes; they must see and weigh and handle things in order to believe that such things exist, and Spiritualism has proved all sorts of phases of mediumship to gratify and instruct these various minds through the light thrown upon these subjects. I come here to day, Mr. Chairman, as one of the old-time mediums, because I am interested in the development of two young mediums in the East that I believe will prove a power to the cause. One of these young people is possessed of elements and forces similar to those that I possessed when on earth, and physical demonstrations of strength may, and will, I know, be given through his agency that will prove convincing to psychical researchers and other investigators that are, generally speaking, always afraid to visit a medium and come in contact with Spiritualism for fear it will endanger their popularity with the world. The other medium possesses phases for materialization and the production of objects out of elements of the atmosphere, which will prove of a very convincing character, and I believe that these two, in connection with the mental intelligence that can be brought to bear upon them from the spirit side, and which will operate through and upon these demonstrations will prove of great benefit. Not that these are the only two mediums who are to do a spiritual work; I know that other instruments are doing grand things all the time, and that new ones are coming forward every year that will also add to the power of our cause, but I am specially interested in these two because I can feel in their atmosphere and make up some of my own powers. In connection with this I bring "Big Dick," also in this line of work, and he has come in contact with other spirits connected with these young people, and giving them information and powers which they need. I have once or twice given some token of my presence and interest in these mediums, and I know they will be pleased to hear that I have come to your circle in the far West and mentioned their work. I also know that I can take with me some force that I need to go on with it from your band of spirits, many of whom I have known in the past, and who are always ready to assist a medium on either side of life in any good work in hand. I send greetings to my old friends, those who were with me in the work, who gave me their sympathy and support, who made the path more easy for me than it was for some mediums who had to struggle with the exacting conditions of skepticism and of opposition; I have a kindly thought for all, and I wish to assure them that I am still in the work and always expect to be while I exist and doubt is manifested of a future life in the mind of any one on earth.

HELEN LARBER.

I feel such a sinking and sudden pain as I did the last minute of my earthly life; it all came over me so quickly, and before I knew what was the matter I found myself standing apart from my body, and looking down upon it; I was a little above it. It seemed to be lying down in front of me, and I did not know what it meant. There seemed to be two of me, one there; the other apart from it, but in a little while some good angel came to me, and said I must go with them; that I had done with the old life and its work—I sometimes had hard trials, and everything was not sunshine, but they told me that that part was gone and if I would come with them I would find a bright and pleasant life. So I went, and since that day and although I have thought of the friends on earth, and not only thought, but have tried to make their lives more bright and happy, yet I have lived, as it were, in a bower of roses and of sunlight, and have seen many bright and beautiful things, so that the days have passed very quickly away. Long, cold winters on earth among those I have known on earth have gone since I went from the body. There has been much of hardship and suffering because of such a season of cold and of pain with many on earth; but I have not felt any wintry blasts, nor snow, nor cold in my spirit home, so I am thankful that I am free, and to wish my friends to know I am not sorry that I went away; that I do not feel anxious to come back and go on with the earthly life; I am only glad that I am where I am. Some of the friends have given me so much to learn, so many beautiful things to understand; and I am ready and willing, for I want to know as much as they do, that I may be fitted to be their companion and to realize the true condition of the higher life. So the days go quickly by, and each one brings something new that is pleasant for me to learn and to know. I lived in Chicago; they will know me at 24th Place, Wentworth ave. I worked in Dawson's candy factory. I

was taken down very suddenly and without much pain. I died without a struggle, I think. I was conscious of all. I felt a sinking sensation, a sharp pain, and then, as I told you, there seemed to be two of me, and one was able to go out into the light. I bring my love to all the friends, and I hope sometimes to do them good in some helpful way.

FRANK DWIGHT.

I am sure, sir, it will do me good to mingle with the kindly intelligences of your circle, and to send a few thoughts to my loved ones on this mortal side. I feel that I have many things to be thankful for; there was so much in the tenderness and care of the dear ones, and so much in the kindly thought and loving memory that they sent after me to the spirit world that I can truly say my gratitude is great, and the dear ones of the old home-life attract me often, and many times I come to father and mother and leave some influence that would be cheerful and uplifting to their lives, and I have wished to say on these occasions how satisfied I am with my spirit home; how pleased I am at the opportunities it has opened to me to go on with the plans and the activities that of necessity must move my being as a conscious, living man. It is hard when one has not reached forty years of age, who has associations and ties to hold one to the mortal life, to be taken out of the body of earth into other conditions than those he has known and nothing to hold him to the immortal side of life, but I feel I have many attractions on the spiritual as well as on the mortal side, and that I belong, perhaps, to two worlds. I do not feel that I have really lost anything of great amount by passing to the other life, and so I come back, hoping to give my greeting to the dear ones, assuring them of my care and watchfulness and telling them that all is well with me, as I trust it is with them. A few years have gone by since I went home to the spirit, and during those years I know some changes have come to those I am interested in, but all is right, and I know, as the years go by, that experiences and changes will come that will be of great importance, and help to round out the inner life that is before them. I do not wish to take up your time, Mr. Chairman, but I think if I can send my loving affection to those who are near to me, it might perhaps please them, and I know it would be a great benefit and cause of rejoicing to my soul. I wish, Mr. Chairman, you would please send my message to S.E. Dwight, of Stafford, Conn., and by doing so you will oblige me a great deal and all whom I desire to reach. Tell Nel that something good is in store for her that is coming, I think, this year and which will be a pleasant surprise and of spiritual helpfulness to her life.

JULIA ATKINSON.

I have two sisters who live in Oswego, N. Y., and I have been very anxious to reach them, not only because I wish them to know that I love them and hope to be of some service in a spiritual way to their lives, but because there is another dear one with me in the spirit world who belongs to one of them and who is also anxious to send a message of light and comfort and peace, but does not understand how to do this. I think our dear one will without doubt learn of my return to your office, and I hope they will respond in the same glad spirit as we give it. I wish to say that father and mother and little Lou are all happy on the spirit side; they have had their sufferings here, and have had their experiences, too, after passing from earth; now they are in the sunshine, and feel that they are really in a lovely country that provides for its children who are in need of a home. I will not say in need of rest, because there is no idleness with us, although we are not tired, we do rest while performing our duty from day to day, but it is all so light and pleasant, and no sense of exhaustion comes to our souls. I think that Fannie when she sees my message will put it where it really belongs and I think she will, and that then the dear ones may perhaps feel a thrill of spiritual influence that will assure them of its truth, and also that we are near. I know there is mediumship among our dear ones; that my elder sister has one beautiful psychic in her family who will sometime be controlled by spirit intelligences and enabled to voice communications to others who are in need of comfort and of instruction from the spirit world, and if the two families will only sit together in harmony and sincerity once or twice a week for a little while I think that before the summer passes, or the autumn at least, they will receive tokens of spirit presence that will not fail to convince each one that there is an intelligence and power with them, not of the physical life. We all unite in expressing the tenderest sentiments of affection and sympathy, to bring influences of good cheer. There have been some shadows in the lives of our dear ones during the last two years, for material conditions have been somewhat hard to bear, thing have not been what they desired, but the shadows will pass away and the clear light of prosperity will come when, I trust, they will extend a helpfulness to other unfortunate lives that will need something of assistance from those of my kin who will be able to give.

JENNIE MAY MILLER.

I have been a number of years in the spirit world, I was a young girl when I passed away—scarcely fifteen, and as I look back to that time with its faded memory, I realize how unexperienced I was, what little I knew of life, and yet it seemed so broad and beautiful to me then, and when I had to go from the mortal body I knew nothing of the spirit home, nor of the dear souls that are there, always ready to give any help they can to make life pleasant to those who have to leave the earthly things. I was sick quite a little while before I passed away, but I would not think of death; I thought I must get well, and I had my plans all made, and I spoke often of what I should do when I was cured, and later on, as the years go by, it sometimes pleased me very much that some have been outwrought and fulfilled in my spiritual home. I planned to be a teacher; I said I will have little children in my school that I can train; I will have music and other studies that will be so helpful to them. In my spirit home I have little ones that I am training, and we have music and flowers and beautiful things to cultivate their love of them, and all that is refined and sweet, and there is no jar of any kind, and other plans I had in view, young as I was then, but inspired I think by spirits, by forces that I knew nothing of. Some had been outwrought and fulfilled as the years have passed while my people on earth have been going through their experiences. Some of them have come to me in the spirit, but others are still here, and taken up with the cares of this life, some are in full manhood and womanhood, but yet meeting with experiences that sometimes are hard to bear, and I have thought many times if they only knew that little Jennie was with them, looking after them, trying to help them, would they not give me a pleasant thought and be glad that I had not gone far away? I think they would, and so I send my love to them, that my kindly thought is always with them, and that I am hoping to meet them again in the bright beyond to welcome them to my spirit home, where there is music, and flowers, and sunshine, and to show them something of the joys which I am sure they will be pleased to find after the cares and trials of earth-life have gone by. My people mostly are, I believe, now in Terre Haute, Indiana. They are Liberalists and partly interested in Spiritualism, and so I have great hopes they will learn of my coming and be glad that I am not so far away, but that I can send my thoughts or a few words to them of remembrance and good cheer.

C. C. DUDLEY.

I am glad to see you, and I am glad to be here. I have no doubt that there are others that need to come and, perhaps, I am taking up the place of some one who has a very important word to say. Yet our good friend, Mr. Pierpont, has told me to come, and I feel that this is just the time for me to speak. I want to send a few words to Carrie, my wife. I assure her of my constant love and sympathy, and that I shall always feel the same to her that I have through all the past years of our companionship and association. I think she knows that without the aid of any words from me, but it does me good to express it once more, and I think she will rejoice at it. I came to-day also to tell her that Lizzie wishes to send her love and sympathy, and to say that we know what is going on, and what has been, and we are gratified and, I may say, satisfied. I understand changes have taken place on the mortal side, and those have interested me as the changes also, and the experiences that come to the cause which you represent. I feel that mighty things are being done; that people are strangely led sometimes, and I think that my own little Carrie has been strangely led through experiences that she may not understand when they come, but which she will realize and understand later on, but the work is going on, my friends. I can see that already; there is a great movement for good in Spiritualism that is to culminate in a very few years with wondrous power and manifestations in a great many places on this side of life. I expect, of course, that old Boston will be one of the centres of power, because Spiritualism does collect and express itself there in tremendous force, and because it has been a stronghold for the intelligences of the other life, and they have labored there for a good while and then, I am told, there are other places that will be equally strong, and there is going out such a wave of influence from the spirit side that you may not comprehend now, but you will before even many months have passed away. I am glad to be in it; I am glad to be with it, and I feel that I am a great deal more harmonious and thoroughly identified with Spiritualism and its work on both sides of life than I could have been when in the poor, frail mortal form. I give you greeting; I am glad to be with you; I send my remembrance to all my friends; remember me to Toney and the boys, and tell them that C. C. Dudley does not forget any one, and when they pass to the spirit world I will try and do what I can to show them all the beautiful things of this side of life.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In the issue of your paper of April 18th appeared a message from spirit Fisher M. Clarke. I recognize this as coming from a favorite uncle of mine, who was for many years identified with the new philosophy of life, a resident of New York City, and a cotemporary with Judges Culver and Edmunds, Dr. Gray, and other workers. He was one of a family of thirteen children, a number of whom became converts to Spiritualism through the instrumentality of the Fox sisters. At one time he resided on the Pacific Coast, where a brother and other relatives now reside. His sister was Mrs. Dr. Dio Lewis, living in New York City. His many friends will, I am convinced, recognize him, and wish they may have the pleasure of hearing from him again. Be kind enough to present my thanks to Mrs. Longley and her band of spirit guides for this communication from my uncle.

J. H. TAYLOR.

St. Louis, Mo.

To the Editor of the LIGHT OF TRUTH.

In your issue of April 18th is a fine characteristic message from my valued friend, Dr. D. Ambrose Davis. Last week I read to a friend a letter he wrote to me after I left Chicago, and to night read his message to her, and she said it was the most convincing proof of spirit identity she ever had, as it was evidently beyond question that the letter written before he left the form and this message through Mrs. Longley's mediumship emanated from the same brain, and I feel there is no doubt of it. The message from one of our faithful workers, Sarah M. Thompson, is very pleasing, and I hope a large number of her friends will be fortunate and see it. Such conclusive evidence is beyond price.

ANNIE LORD CHAMBERLAIN.

To the Editor of LIGHT OF TRUTH.

In your issue of April 11th there was a message from my sister, Susan Wilson. She was about eighty-eight years of age when she passed out. She had lived in my family many years, and had been many years a believer in Spiritualism. We were glad to hear from her. Our old friend Mrs. Banks, of whom she speaks, officiated at her funeral five years ago. Many thanks.

JAMES WILSON.

Bridgeport, Conn.

The Trumpet at Pueblo, Colo.

Permit me to give an account of some good work done here by Hazel Russell (Stoll). Mrs. Russell was with us in November and started the fire; left us and went to New Orleans, from which place we learn of her good work also. She returned to us April 6th, and has rekindled the fire, and has spent a very pleasant two weeks with us, having held some of the very best seances (under strict test condition) that was ever held in this city. She has done more for the cause in this city than any other medium that has ever visited us.

Mrs. Russell held a private seance at the home of one of our most prominent citizens. The gentleman engaging her simply asked her to state the number of people she would sit for, which she did. One of the party drove to Mrs. Russell's rooms for her at 8 o'clock, she not knowing whither she was to be taken, and placing her into the carriage, conducted her to the place where the seance was to be held. Mrs. Russell asked for a clothes-line. It was brought. She tied one of the gentlemen securely, and asked him if it were possible for him to free himself, and immediately afterward secured the knots again just as they were at that time. Of course, he said "No." She then requested them to tie her, which they did. The lights were put out, and no sooner done, and the company began to sing, than "Pat," that dear old blunt, bright Irishman, had the trumpet in midair, singing in concert with the company. This convinced the party that it was not the medium, and to their certain knowledge she had no confederate, the seance being in one of their own homes.

The following Sunday night President Barrett delivered a beautiful discourse to our hungry audience, which was highly appreciated. Mrs. Russell was on the program for tests, but had a very severe attack of heart trouble on Sunday afternoon, making it impossible for her to appear. However, on Thursday night she appeared at our meeting in Riverside Hall, and gave some beautiful tests of spirit presence, After the meeting Mrs. Russell and Mrs. Talmadge were ordained ministers to teach the philosophy of spirit return.

Mrs. Russell was called from Pueblo on business, but we expect an early return from her. CHAS R. BOLEN.

Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers — the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good — but let somebody else prove it. The old remedy *must* be good — judged on its record of cures. Just one more reason for choosing ***AYER'S*** Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence — ***fifty years of cures.*** If others *may* be good, Ayer's Sarsaparilla *must* be. You take no chances when you take ***AYER'S*** Sarsaparilla.

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Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning by 9 o'clock, as the LIGHT OF TRUTH goes to press at noon on that day.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.
—JAMES RUSSELL LOWELL.

A CASE IN POINT.

The census of 1890 shows that 71 per cent. of the wealth of our country is owned by 9 per cent. of the families. When Rome fell and became the moral of all time, 95 per cent. of her wealth was in the hands of a few nobles, leaving 5 per cent. in the hands of the people. We are close to Rome and yet the people mad with pride are getting ready to rush to the arena to see the gladiatorial combat between men of straw set up by the money power for their amusement and diversion while the giant Squid continues to suck their vitals.

In the epigram of La Salle: "Where liberty reigns the tyrant seeks to slay her," we are to look for the power which in a period extending back no farther than the close of the civil war has overturned the pyramid of national prosperity and placed it on its apex. The tentacles of the Squid that has caused this upheaval are: 1st, the contraction of the currency; 2d, extortionate and unequal rates of interest; 3d, the national banking system; 4th, monopoly controlling production and the markets.

In the contraction of the currency the farmer may learn why the money centers of the East are synonymous of gorged wealth while the rolling plains of the West pay tribute.

In extortionate interest the producer of wealth may learn how it is that bankers and money mongers get rich by fleecing him.

In the control of production and the markets, the consumer may learn why the country has to support "Chambers of Commerce," "Boards of Trade," "Coal Rings," and "Stock Exchanges" while he tramps around looking for work. In the national banking system the free American sovereign can see how a few men can get enormously rich by collecting interest on what they owe.

This is why labor squeezes the wine press while snobs drink the draught. This is why nature herself, as a Rachel, weeps for her children. No agony of the despised slave mother whose child was torn from her breast and sold as a chattel was ever truer to outraged nature than the moans of the myriads who to-day sweat and toil and waste away in the putrifaction of poverty in order that a few may bask in the sunlight of wealth and splendor. The imagery of the blind Milton was a weak portrayal of forsaken paradise compared with the appalling Cæsarian which has overturned our national prosperity and entailed upon the people an established privileged class whose mailed heel grinds in the dust the hand that lifted them into power.

The machine politicians who will steer the next incumbent of the Chair of Washington to his seat will not take any heed of these things, but they are written where repose the eternal rules of right which no apostate majority, drunk with pride and ambition, can overturn. They will be read some day when the appalling hypnosis of Machiavellism has been removed.

The Outlook for the N. S. A.

Seems very promising. Much interest is being manifested in the National Spiritualists Association in all parts of the country. Many old Spiritualists who have in former years been opposed to any wide-spread organization among Spiritualists are wheeling into line and admitting the present necessity for a National Association, one that will have such weighty support that it will be able to defend true mediumship wherever it is assailed, and in other utilitarian ways prove itself a power in the world.

Much of the present interest in the National Spiritualist Association has been awakened by its President, H. D. Barrett, whose indefatigable labors in behalf of the Association have been extended from Maine to California. Throughout the South and West Prof. Barrett has produced a profound sensation by his brilliant oratory, his sincere convictions and his resistless magnetic personality. In many places he has lectured where Spiritualism has heretofore been either unknown or regarded as an undesirable thing to know, and in no instance has the gentleman failed to win the approval and the respect of the public. Wherever he has spoken twice Mr. Barrett has found his second lecture greatly augmented in point of attendance. In many places the use of churches, from the Jewish synagogue to the Methodist chapel, has been tendered him in which to hold his services, and always has Mr. Barrett met with the respect that his position and conduct should demand.

"The Higher Aspects of Spiritualism" are presented to the public by Prof. Barrett in such a manner as to win endorsement from all who listen to his exposition of the teachings of our philosophy, regardless of their belief and creeds, and more than one has been heard to say, after listening to an instructive and brilliant discourse from this apostle of youth: "If that is Spiritualism, I would like to know more of it." We are glad that the N. S. A. has such an able representative in its presiding officer.

The Utility of Skepticism.

Usually the element of skepticism in a fellow creature is deplored. We feel that a "Doubting Thomas" is too severe, or critical in judgment, and it is true that skepticism upon a given point—especially in matters that call for some degree of acceptance on theoretical or speculative grounds—may be carried to the extent of obstinacy or of self-opinionated bigotry.

But as a rule the mind that is prone to skepticism is one prone to think for itself. It is an inquiring mind. It is skeptical because it can not accept a statement or a conclusion upon the *ipsi dixit* of some other, contrary to judgment, or when fact is wanting.

The skeptical mind doubts because it needs evidence—it is not easily deceived nor is it psychologized by the impressions or the representations of other minds. Free thought is promoted in the mind of a skeptic and free expression of thought gains power from the mental attitude and tolerance of one who dares to think and to inquire for himself.

The schools of faith turn out some sweet souls that hallow the world with their influence, but *blind* faith produces only error and superstition and creed. The schools of skeptical inquiry produce vigorous minds that demand the liberty to investigate and to probe into the realm of law that its operations may be revealed to intelligent minds. Blind unbelief may be as dogmatic and unwise as unquestioning credulity, but the honest skeptic in any branch of thought or theory will only remain incredulous while his reason is unsatisfied and his judgment unformed. When fact is presented clearly, and argument logically appeals to his understanding he is skeptical no longer, but at once becomes a foremost leader in the ranks of Truth, eager to present its claims even while bearing patiently with those who like his former self are unwilling to accept them without good and sufficient evidence of its worth.

The utility of skepticism is in its power to make people think—to arouse the mind to vigorous personal action, to lead human beings out of the ruts of custom and error, out of the fogs of superstition and of preconceived opinion. A skeptic frequently becomes a disciple of "Freethought"—he is never a fossil, he does not barnacle-like cling to the ship of old time institutions, nor does he blindly follow the beaten paths of his forefathers simply because they have been well trod; on the contrary, he is ready to open out new paths to his own feet and to hew his way through boulder and mountain if he must to reach the truth. This is the nature of true skepticism which is very different from that arbitrary trait of some minds that will not accept truth when it appeals forcibly to them, and who blindly close their eyes to facts.

The latter is unworthy the name of skepticism and has no part in its useful work.

Class Law and the People's Contempt.

The Appellate Court of the State of New York has declared the Raines law, which essays to stop the sale of liquors on Sunday, to be "unjust, unwise, oppressive, and odious" and yet wholly constitutional. Such is the strait to which the Court of last resort in the chief State of the Union has been driven in making a plea for the constitutionality of a pernicious law. The plain people might retort, if this is the opinion of the Court, a fig for the Constitution.

This law is held in contempt as all sumptuary laws are held. It is an effort on the part of a class to rule the masses, and to nag and harrass peaceable citizens in the exercise of their rights and impose on a large number of people who regard all time as good time, a certain holy time in which they must pay respect to a class of insufferable Pharisees.

It might well be asked is it not a greater menace to our supposedly representative form of government that laws of this kind should be held in contempt and all manner of schemes resorted to to evade them than that liquor should be sold on Sundays?

Going Backwards.

The *Arena* for May says the American voter should demand either the immediate and unconditional repeal of the dark lantern act by which silver was demonitized or the demonitization of gold by our government and the issuance of national greenbacks, full legal tender for all duties and taxes, *to a sufficient extent* to enable the business of the country to be carried on, on practically the cash basis. The demonitization of gold would bring England to our feet, and we would hear a general clamor from over the water for a consummation of international bimetalism. Our prosperity demands that we cease fawning at the feet of England and imitate India and Egypt.

All present talk of international bimetalism is a snare and a delusion. It is a plan of the gold ring to divide the forces of progress, prosperity and plenty. The only way in which international bimetalism can be brought about is by our unconditional repeal of the law which demonitized silver. This would force the gold power to sue for international bimetalism; turn the course of commerce of the world's great silver nations from England to America; raise the force of our real wealth and boom business.

Jay Cooke, the great banker, denounces the gold ring and the English parasites, and says that an honest Supreme Court would declare the closing of the mints to silver was unconstitutional.

Western farmers are traveling back to barter as a result of this act. Hundreds have not a cent of money. What few things they can buy are produced by trading eggs or small farm products at the country stores.

A tremendous groundswell is upon us, and notwithstanding the attempt upon the part of the parasites of England, and their minions to protect the people in the great cities *against intelligence* and to suppress all free speech in regard to the monetary system at the behest of the gold power, the day of reckoning is at hand.

A FRIEND writes: "The LIGHT OF TRUTH is a truly progressive paper, and is being recognized as such very rapidly now—especially since its changed form. It has already gained public respect by its broad and forgiving spirit. It will gain its love as it persists in right doing regardless of personality—this bringing it in closer relationship with nature; and from thence it can draw a power not readily disturbed by material influences."—Thanks.

It has remained for Kentucky, the land of colonels and Breckenridge, to bring forth a woman capable of giving birth to five baby boys at one time. The father is a man below medium height—but probably very tall in surprise—about forty, while his wife is five years younger, and already the mother of four other children. The aggregate weight of the five new babies is twenty-two pounds.

Sam Jones says the preachers who try to imitate him make asses of themselves. An honest avowal on the part of Sam Jones, which, no doubt, all preachers will note, and govern themselves accordingly.

Love is the touchstone of knowledge. —Randolph in "After Death."

A Boy Republic.

The *Review of Review* this month contains a review of the "George Junior Republic," which is very interesting and of value to educators.

Mr. William R. George instituted this Boy's Republic in 1890 on a farm in Tompkins County, N. Y. His idea was to establish a miniature but real republic, where poor children should be taught the uses of citizenship by making and executing their own laws. The children, this year, to the number of 200 boys and girls, will begin this work on July 1st, and continue in active operation until September 1st. Their ages range from twelve to seventeen years. They elect their Congress, executive branches of the government, appoint police, settle disputes, and punish offenders in courts of their own organization. There are three classes of workers, skilled, unskilled, and proficient; wages range from 50 cents to 90 cents per day in the legal tender of the Republic; the money so earned being used at the end of the season for the purchase of clothes and provisions to take home.

Mr. George is the president of this Boy Republic, and the Congress can pass no law over his veto, but so wise has been the legislation that no measure that he has vetoed has ever had a two thirds vote of Congress necessary to carry it over his veto.

Mr. George sums up his experience thus: "At the camp they (the children) learned by practical experience the blessing of labor, and in the meantime secured the rudiments of a trade. They discovered that the non-producer was not simply an injury to himself, but that he was a burden to the community, and they dealt with him accordingly. They learned the power of the ballot, and the value of a public school education was manifested to them in a new light, owing to the fact that the non-possessors were handicapped in many respects. They discovered that a person devoid of character was a menace to the community at large, and that society must protect itself from the ravages of the vicious. * * * They developed public spirit, independence, and patriotism, and discovered in this object lesson the real meaning of a republic. The whole plan of this republic is not so much to form a Utopia as it is to have the youth adjust themselves to the questions as they really exist under the laws of our country at the present time."

The only point wherein Mr. George has failed in his philanthropy is the omission of a school where the youth may learn what has produced the Apacheism of finance that has undermined the Nation and set up an oligarchy wholly at war with every principle of enlightened economics. Without this, the youth of to-day, however learned they may be on the principles of government and law, are in poor trim to meet the sophistry thrown around the real menaces to the republic.

Looks Like a Prophecy.

The following editorial appeared in the LIGHT OF TRUTH, November 18, 1893, and we reproduce it as a warning to Spiritualists to govern themselves accordingly—hoping they will note especially what is said in the last paragraph:

THEN AN EARTHQUAKE, NOW A TIDAL WAVE.

The election in 1892 of Cleveland and both Houses of Congress was ever after designated a political earthquake. All politicians could easily give an explanation of how it came about, but few, very few, got at its real significance. It meant that *unrest* pervaded all classes; that a change could be no worse than existing conditions; that the further we receded from the civil war, in that ratio party fealty relaxed. Since the earthquake the condition of the masses has not improved. High tariff or low tariff, it matters not; all are sophisms. Wealth continues to centralize in the hands of the few, while the many can show more hands seeking labor, yea, the bare right to exist.

After a year of wandering in the dark the voter returns to the old panacea; to-wit, *a change*; and as a result, in 1893, according to the daily press, we have *a tidal wave*, and everywhere the Republicans are victorious. The pendulum will continue to swing in that direction until 1896, when the Republicans will sweep into power only to disappoint the masses; to be followed by a complete revolution of all the parties in 1900.

The duty of Spiritualism is to see its teachings practically adopted in the great reformation of 1900. We must educate, we must educate. Help the LIGHT OF TRUTH to reach more and more of the people.

CURRENT EVENTS.

A Russian physician prescribes music at intervals to his patients in nervous troubles.

Rev. W. T. Brown, a new graduate of Yale, was tried for heresy at Madison, Conn., but was not sustained for want of old fashioned bigotry as a stimulator. Heresy hunting has had its day.

A political prophet says there will be a silver bolt from the Republican Convention at St Louis, and that the Democratic Convention at Chicago will divide in two—one declaring for gold, the other for silver; and that the Republican silver bolt will vote with the Democratic silverites, thereby throwing the election into the House. This will be an interesting change—hopingly for the better. Another thinks both will declare for high tariff, but the first with a gold and the other with a silver plank.

IF AREA could be made the guage by which to judge the sentiment of the people on the financial question, free silver takes the palm. While there are serious objections offered—whether real or imaginary—silverites stand on the hypothesis that America should lead in this as it has in other reforms with good results—notably in establishing a people's government and a people's re religion; and in the aforenamed they claimed to have discovered a people's monetary system. If this accords with the truth, it will, like the two first-named, come to fruition at one time or another, though effort aids every cause, just as the tilling of the ground aids the growth of the grain.

A Free Plant.

We, nearing the borderland of the spirit world, into which we must very soon pass, are desirous to bequeath our plant of *The Spirit of Truth*, a monthly periodical of six years standing, with type, fixtures, good-will, together with two small farms to fruit, just outside the city, to some true Spiritualists, without price or money, to take our places and continue our spiritual work, as we are growing too infirm from age to continue it, and must soon pass on to the spirit side of life.

Possession will be given as soon as preliminaries can be arranged. Address Box 386, Hot Springs, Ark.

THOMAS COOKE.
SUSAN COOKE.

Convenient Shape.

I am pleased to see the great improvement in the matter and size of your paper since I first knew it, and the recent change you have made in its shape will be a great convenience to its readers. It is on a fair way to become the leading journal in its special line.

THOMAS MELLON.

Cure Consumption and Lung Troubles

The Slocum System of Scientific Treatment

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Editor LIGHT OF TRUTH —I have an absolute remedy for Consumption and all Throat, Chest, and Lung Diseases; also for Loss of Flesh and all Conditions of Wasting. By its timely use thousands of hopeless cases have already been PERMANENTLY CURED. So proof-positive am I of its power, that to increase its usefulness and make known its great merits, I propose to SEND FREE TWO BOTTLES to readers who will write me their express and postoffice address.

Sincerely,
T. A. SLOCUM, M. C.,
183 Pearl St., New York.

Dictated by T. A. S.

This proposition is good any time. When writing the Doctor, please state you read his letter in the LIGHT OF TRUTH and greatly oblige—THE EDITOR.

The New York Recorder says: "Knowing his remedy as he does, and having unbounded confidence in its beneficial results, based upon experience, the great Chemist considers it his religious duty—a duty which he owes to humanity—to donate his infallible remedy. There can be no mistake in sending for these free bottles—the mistake will be in overlooking the generous offer. T. A. Slocum is without doubt the most eminent Chemist in America. He holds thousands of testimonials endorsing the Slocum System of Scientific Treatment from sufferers greatly benefited and cured."

Letter From W. H. Bach.

After leaving Aberdeen the latter part of March I have traveled the States of Minnesota, Wisconsin, Michigan, and on May 4th found myself located in the thriving little city of Elkhard, Ind., for a week's stay.

My journey to Wisconsin and Minnesota was for visiting purposes and not for work, yet some had to be done anyway.

My first stop after starting into work again was at Benton Harbor, Mich. There I found a few earnest ones interested in Spiritualism and spent a few days very enjoyably, although the meetings were rather slimly attended. A society was organized there about a year ago by Brother Hammond, which has held occasional meetings and a few very good mediums are classed among its numbers. My stay was made very enjoyable by the kindnesses of my hosts, Dr. and Mrs. S. B. Ellsworth and Mrs. Brant of the Hotel Benton.

Leaving the friends of Benton Harbor, I went to Bridgeman, where I spoke three evenings to full houses. Notwithstanding prayer meetings and side issues in this little town of not to exceed two thousand population inside its limits. I had attendances of from about seventy-five to one hundred and fifty people. No speaker had ever visited this point who gave inspirational poems, and they were quite a curiosity to the people, especially as they gave the subjects themselves and no one could charge collusion.

Leaving the friends of Bridgeman I passed on to Paw Paw, where I was to speak Sunday, April 26th. I was met at the station by Brother B. O'Dell, the president of the society, and escorted to his home, where I met Mrs. Raleigh, the efficient secretary of the society, who is well known to your readers. Plans for the meeting were arranged and we held three enthusiastic meetings Sunday. Visitors came from miles around and I do not think I ever faced a more interested and appreciative audience than greeted me there.

The Spiritualists of that vicinity are intending to hold a short camp from June 6th to June 22d at a lake near Lawton, Mich. The fact that this society is interested in it and its efficient president is chairman is sufficient to commend it to the people.

All is not continual enjoyment, and Monday I was called to assist Brother O'Dell in the funeral services of Mrs. Miller, a member of the society. Seventy-six years had been the days of her earthly pilgrimage, fifty-five of them having been spent with her worthy husband. Wednesday, April 22d, witnessed his funeral, and on the following Saturday his partner in life's struggles quietly passed to the great beyond to rejoin her companion. Joined by the holiest of bonds for fifty-five years and then severed by the angel of death but a few days. Let us not sorrow for this but let us rejoice in the new bond established.

After the funeral I bid good-bye to the friends of Paw Paw, and with a kind invitation to "come again" started for Dowagiac, which was reached at 6.30, and at 7.30 I again stood on the platform before a strange audience. Four meetings concluded my visit to Dowagiac and I passed out of the great State of Michigan, the banner Spiritualist State of the Union. Mediums are developing very rapidly in that State. It seems to be in the air. Perhaps the Spiritualists of Michigan will modify Horace Greely's saying to 'Mediums, or would-be mediums, come to Michigan."

I will be here until May 11th, and a visit to Findlay and Kenton, O., will occupy the balance of the month of May. The greater part of June will be spent in Ohio.

W. H. BACH.

From Florida.

The Spiritualists of Tampa, Fla, and vicinity have been greatly edified and advanced in their knowledge of the true principles of Spiritualism by the presence among us this winter of well-known speakers—such as Mrs. Kate R. Stiles, of Boston; Dr. C. W. Hidden, of Newburyport, Mass.; and the materializing mediums, Mr. and Mrs. O. L. Concannon, of New York.

Mrs. Stiles stands among the front ranks as a test medium and inspirational speaker, as was evidenced by the crowded houses which greeted her lectures before our society.

Dr. Hidden also, in his lecture on the "Wonders of Hypnotism," gave evidence of being a deep thinker, and able to give expression to the same in a fine scholarly manner, which charms all fortunate enough to hear him.

Mr. O. L. Concannon is among the best of materializing mediums. Under the strictest test conditions that preclude any possibility of collusion or deception, spirit forms appear and disappear through his mediumship, making themselves known to their earth friends, and exhibiting an intelligence which shows that they can not be anything but materialized spirit forms.

Mrs. Edella D. Concannon is in the very front rank of test mediums. In a clairvoyant state her lifelike descriptions of spirit forms are always recognized by those in the audience to whom the spirit comes. During her seances here many spirits well known to our people, who had passed over to the other side, came with greetings for their friends in the audience.

During their stay in Tampa, Mr. and Mrs. Concannon endeared themselves to all Spiritualists and many others who came in contact with them. Their labor in our city was somewhat abbreviated by the continuous illness of Mrs. Concannon, and her final appeal to the audience was that of a lady who was soon to undergo a surgical operation that might end her existence here. Appealing to the audience, she asked if they could for one moment harbor the thought that, under these circumstances, she could speak falsely or try to deceive them; and her words, so pathetic and earnest, caused many to shed tears.

May God speed them in their good work, and return them to us more fully prepared to do effective work in the spiritual vineyard.

C. E. PURCELL,
Pres. Tampa Psychical Society.

MISCELLANEOUS.

Written for the LIGHT OF TRUTH.

Nature's Painting.

CONNA MAY MORRIS.

I trace, in the vaulted heavens,
A beautiful picture there,
That is wought in marvelous tintings,
With masterly touch and care.

Who is this wonderful artist
That roams about in space,
And paints such glorious pictures
In varying shades and grace?

His work is shown, in the evening,
After the day is done,
Or else, in the morning early,
At the rising of the sun.

In the morn, across the waters
Of river, lake, and sea,
Lies a path of golden sunlight,
Reflecting on shrub and tree.

But at eventide there is shown,
Where the last red bars were flung,
A glorious flash light picture,
There on the heavens hung.

And the artist's work still lingers
Till the gloaming hides from view
That glorious, radiant picture,
Done in purple, gold, and blue.

Written for the LIGHT OF TRUTH.

Catechised by a Jesuit Priest.

Socrates' Maxim, "Know Thyself" Unknown to the Church.

DR. T. A. BLAND.

During a visit to Pine Ridge Indian Agency, South Dakota, in June, 1891, I was the guest of Rev. John Juty, S. J. Father Superior of that great Catholic Indian school founded by Miss Drexel, and known as "The Holy Rosary Mission."

Father Juty and I had not met till then, but he had read my views of Indians and Indian policies, and fully concurred in them.

Before reaching the agency, I had given a lecture in Rushville, Neb., on "Some Social Aspects of Christianity,', which had been published in the Rushville *Sun*. In that lecture I had reviewed the sociological doctrines of Jesus, and the history of the church founded by his disciples, showing that neither the Roman Catholic nor the Protestant Church is built upon the foundation laid by that great social and religious reformer, Jesus of Nazareth. This lecture was delivered in the M. E. Church, under the auspices of a committee of which the pastor of that Church was a member, and it was well received by the large audience who heard it, and the minister and other members of the committee thanked me for it, which shows that the people are ready to receive truth, however radical, if presented in a proper spirit.

Rushville is twenty five miles south of Pine Ridge, and is the nearest railroad station to it. A Methodist friend, Mr. Jas. F. Oldham, kindly carried me to the agency in his buggy, and stayed over night with me at the mission, Father Juty giving him a very cordial invitation to do so. After supper, our host escorted us to our room, and then asked to be excused for an hour on account of religious duties. At 8 o'clock he returned. He held in his left hand an open book, which proved to be the creed of his Church. Seating himself near and directly in front of me, he said:

"Dr. Bland, I have read your lecture in the Rushville *Sun*—and I beg your pardon for saying so—but I don't agree with you on religion. You are a good man, and I agree with you on the Indian question, but I think you are very wrong on religion."

"I am greatly obliged to you for your compliment, but I am sorry you don't agree with me on religion."

"No, you are very wrong on religion, and I want to ask you some questions."

"Well, if you ask me questions which I can answer, I will answer them frankly, honestly, and plainly."

"That is just what I want, and what I should expect from you, for I hear you are truly a good man."

"Thanks. And now begin your catechising."

"Do you," he began, "believe that the Holy Bible is the divinely inspired and infallible word of God?"

"No, not in the same sense you do. The book known as the Holy Bible is a composite of myths, legends, histories, fictions, poems, proverbs, and predictions. It was written by different men, in different ages and countries. Some of the writers were under a high order of inspiration, and others were historians, poets, moralists, etc."

'Do you believe that God created man in His own image, and that he fell from his high estate of perfection, and became totally depraved?"

"I believe that man is in the image of God; that his likeness to God was very slight at first, as he was but one or two removes from the highest order of brutes, but that the likeness has steadily grown stronger as his intellectual and moral faculties have been developed, and his animal propensities have declined in power, and have been brought under the guidance of his moral consciousness."

"Do you believe in a personal God?"

"Yes, and no. I beg your pardon for so ambiguous an answer, and will endeavor to explain. Personal is from *personia*, and means to personate or represent. The actor personates the character he represents. The infinite being, of whom Paul speaks when he says, 'In whom we live and move and have our being,' has been personated by finite beings in all ages. Some of these personations have been gross carricatures, and others have approximated the true character of the original so nearly as to command the reverent homage of the world. The biographer of Moses says that he talked with Jehovah face to face, yet he quotes Moses as declaring that 'No man hath seen God at any time.' Jehovah personated God. He was the personal god of the Hebrews. Baal was the personal god of the Philistines. Every tribe had a god of its own, in the early years of the race. We learn from the Bible that Jehovah was jealous of the gods of the other tribes, and threatened terrible vengeance on his people for disloyalty to him, yet even Solomon worshiped other gods as well as Jehovah. In those times the only blessings promised by the gods to their devoted worshipers were length of days, earthly riches and honors, numerous sons, victory over their foes, and other earthly things that were coveted. The gods were all alike in that regard; and, being a wise man, Solomon thought that to keep on good terms with all the gods was a fine stroke of policy.

"The first hint we get from the Bible of an infinite deity is in the book of Amos or Hosea—I forget which—and the prophets were denounced by the priests of Jehovah as heretics. I am a heretic after the order of Amos and Hosea. I do not accept Jehovah, Baal, Jupiter, Jove, or any of the old tribal deities, as the god of the universe, who is but imperfectly defined by Pope in that familiar couplet—

> 'All are but parts of one stupendous whole,
> Whose body nature is, and God the soul.

"A much better definition of Deity is given by Spinoza, who says: 'There is but one great fact, and that fact I choose to call God.'"

"Do you believe that Christ is the divine son of God, and the savior of those who believe on Him?"

"Yes, the man known as Jesus Christ was a divine son of God, and the savior of all who believe the sublime truths he taught, and live up to the high moral code he presented for the guidance of men in the conduct of their lives."

"You say he was a son of God. Was he not the only son of God?"

"No, we are all sons of God. He taught that doctrine, and made no claim to exceptional sonship, nor to a divinity which others did not also possess. That he exceeded other men in the degree of divinity, I can believe, but his divinity is the same in essence or nature that all have to a greater or lesser degree. We possess a much larger share of divinity than the average Catholic priest or Protestant preacher."

"Well, I am astonished. And I beg your pardon for saying it, but you are a Pagan, and not a Christian at all."

"I do not object to being called a Pagan, since I think some Pagan religions are as good as the apostatized and corrupted Christianity of this age. And now, Father Juty, I must beg your pardon for saying that the Roman Catholic Church is half Pagan."

"No, no, no. It is the Holy Apostolic Church.

"You are a learned man, Father Juty, and a Jesuit priest of prominence in your order and Church. You can not, therefore, have failed to read the history of your Church."

'Yes, I have read the history of the Holy Catholic Church, founded by Jesus Christ, but I find no Paganism in its doctrines or its sacraments."

"I beg your pardon. Jesus Christ founded no church. The twelve disciples, known in history as the twelve apostles, founded the primitive Church, after the death of Jesus, upon what they understood to be the gospel of Jesus. That church was a communistic democracy. It grew to be such a menace to the despotic power of the Roman Empire, that Constantine, the Pagan Emperor, a very able and unscrupulous man, saw that his throne was in danger of being undermined and overthrown by it. He conceived a gigantic scheme for the destruction of the Apostolic Church, and the establishment upon its ruins of a despotic religious hierarchy of which he would be the hierarch, or pope. He laid his scheme before the Christian Bishop Eusebius, in so adroit and plausible a manner, as to secure his hearty co-operation. The scheme succeeded. For a history of that great conspiracy, I refer you to the proceedings of the ecumenical council of Nice, held 325 A. D. Constantine presided over that conference of Christian bishops and presbyters, and dominated it, and through his faithful co conspirator, Eusebius, and other arch-bishops and presbyters, who endorsed his scheme, a creed was formulated and adopted which was neither Christian nor Pagan, but which contained the leading dogmas of both those religions. On this creed a state church, called the "Holy Catholic Church of Rome," was founded. To deny the authority of that creed was heresy, and to question the authority of the Church was treason, and death was the penalty for heresy or treason."

"You do astonish me. I will look into that history. But what is it that is Pagan?"

"The doctrine of the Trinity is Pagan. If you will read the proceedings of the Council of Nice, you will find that the dogma of the Trinity was presented to the Council by Athanasius of Alexandria, and that Arius, the Lybian, denounced it as not being found in the Apostles' creed, and that for opposing this dogma Arius was banished to a penal colony by Constantine."

"Well, what else is Pagan?"

"The doctrine of eternal hell is Pagan. Sunday is a Pagan sabbath, and Christmas is a Pagan festival."

"No, you are very wrong there. Christmas is the anniversary of our Lord's birth, and Sunday, the day on which he arose from the dead."

"As a historian you must know, Father Juty, that the 25th of December was a festal day of the Pagan sun-worshipers for centuries before Jesus was born. It was the day on which they gave public recognition of the fact that the sun was returning to them, and causing the days to grow longer. Constantine said to Eusebius: 'You Christians do not know on what day your god was born, and the 25th of December will do for his birthday as well as any, and the Romans will not give up this festival.' Sunday is the sun god's day, or Pagan sabbath; the name proves that. The Christians well called it Sunday, or sabbath, but spoke of it as the first day of the week. It was not kept by them as a holy day until after the union of the Pagan and Christian churches had been consummated."

"Again you astonish me, Dr. Bland. I will look into these things."

The dialogue, of which I have given but a skeleton, lasted four hours, and was characterized throughout by a spirit of courtesy and sincerity. At midnight my host arose and, offering me his hand, which I clasped in mine, said:

"Dr. Bland, you are good man. I love you as a brother, and hope to meet you in heaven. I am glad we have had this talk. I think you very wrong on religion, but you are sincere, and you are a great historian. I will look into these matters."

My Methodist friend, Oldham, had listened in silence all those hours. When the door closed on the good priest, he said:

"I have learned more about religious and Church history to-night than in all my life before."

Edwin Booth and Joseph Jefferson.

To the Editor of LIGHT OF TRUTH.

In the LIGHT OF TRUTH of the 4th ult., I noticed a statement made concerning the eminent tragedians Edwin Booth and Joseph Jefferson. Regarding the latter, I have nothing to say, but the communication enclosed received by me from Edwin Booth corrects the statement therein made. Believing this to be of interest to the reading public, I gladly submit it to you for publication. I. L. MEYER, M. D.

El Paso, Tex.

COMMUNICATION FROM EDWIN BOOTH TO DR. I. L. MEYER.

There are erroneous statements made respecting my belief in Spiritualism. I, like many others, had strange powers and peculiar experiences, and in a way understood the potent powers of the will.

Even on the stage often was the mind involved by sights and feelings respecting its sublime truth, but the mental training and intellectual gymnastics played me false to a large extent, and obscured from the intelligence the deeper understanding. Like others—in the first blush of perception—I often felt a certainty in the happening and fulfillment of events. Yet never in that stage of life had I absolute conviction and knowledge of spirit return and power. There always remained a doubt in my mind as to the facts of Spiritualism.

While it had a special fascination for me, and encouraged me to hold firmly to the expectancy of a future development and unfoldment of facts, there never was a positive grounding of my belief, as it always left a feeling of uncertainty which I felt might be caused by a play upon my emotional sensibilities, due to the constant cultivation of that part of my nature. I feared some prank of the mind, tutored and schooled to play upon the chords of emotional nature.

Telepathy was to me fully known; the potentialities of will, a thing of careful enquiry; the potent powers of Mesmerism, a fascinating field of experiment; the impossibility of separating mind from matter, a knowledge positive; the phenomena of delusion, a thing possible of acquirement; and the phenomena of nature, a feature of deep and careful study—all of which, coupled to the influences of prenatal tendencies, aided in the obscuration of the truth from the mental searchlight of the soul. I, like the moth, circled around the light and singed my wings, only to fly away. I became more a Spiritist than a Spiritualist, seeking into the marvels and mysteries of the exterior rather than to the interior for the more ample solutions, and the foundation of a perfect knowledge of the facts.

With all due deference and respect for incarnated spirits who love to establish my mortal identity, I must disabuse their minds of fallacious opinions. While in earth life a Spiritist, I am now searching the records of truth for the truth, as I once searched the records of science and human testimony for the threads thereof, and in this reunion beyond the grave I find the experiences of my earth life a preparatory school by which I am introduced by progressive stages and in graded classes to an ampler unfoldment of understanding, and an extended application of the use and usefulness of simple law.

God should read law. Law is the introduction of love, and love is being, and being is to be for ever. The errors of my nature arise from the grave of the past, like Hamlet's ghost, to rattle the dry bones of memory, and as guides to a higher ambition, and to whet the appetite for the drink of light and the food of truth.

There are many things I have to say, but not along these lines to-day. Think thoughts uplifting. Be Spiritualists—not Spiritists.

Worthy to Bind.

LIGHT OF TRUTH now appears as a large 16-page weekly. This alteration enhances its value, as it will allow readers to preserve their copies, the former news-size being too cumbersome for binding—*Mystical World.*

THEOSOPHICAL

We do not hold ourselves responsible for the ideas expressed under this caption; and, having invited advocates of Theosophy to a hearing. we believe counter-arguments to be out of order during the interval—unless in the form of higher truths that speak for themselves, the only true method of elevating one's own cause—and written for our other department without reference to this.—Eds.

Written for the LIGHT OF TRUTH.

My Experience as a Theosophist.

E. D. TITUS.

[Concluded.]

I was impressed that Theosophy, if adhering to the broad-guaged views and philosophy writers claimed for it, would prove a powerful ally to Spiritualism, as it added a well defined philosophy to a heretofore complex phenomena, as all Spiritualists must admit that there are phases of Spiritualism which prove discouraging to an investigator, unless explained by a well defined philosophy.

Influenced by this belief, I united with the Ishwara Branch of the Theosophical Society of Minneapolis, intending to give it my hearty support.

I soon, however, found that very few of the members, and especially the leaders, had ever witnessed or investigated the higher phases of spiritual phenomena, and seemed to be content in confining their investigations to the teachings of the Secret Doctrine, as the Christian does the Bible and the Mohammedan the Koran.

The bone of contention between Theosophy and Spiritualism appears to be the Astral Plain. On that point the Secret Doctrine is very conflicting, and almost anything can be proven from its pages.

A majority of the Theosophists, however, take the grounds that soon after death, and in all cases within a period of twenty five years, the monad, or higher ego, leaves the three lower principles, and passes into Devachan, while the three lower, being the deceived soul, vitality, and astral body, remain upon earth as a mere shell, irrational, haunting seances, and, like a looking glass, reflecting the minds and wishes of the earth-bound investigator. Hence, when you inform a Theosophist you have, through a medium, interviewed the spirit of a beloved friend, he replies: "Oh, you may possibly have interviewed her shell; her higher ego has certainly passed on."

The average Theosophist looks upon a Spiritualist with compassion and pity as a deluded shell hunter.

The President of the Ishwara Branch of the Theosophical Society of Minneapolis last year was J. C. Slafter, a very upright and conscientious man. Like President Cleveland, he believes in ruling with a strong hand. I think, however, he is a better man than our national executive in one respect, because he could derive no sport from destroying the defenseless and harmless wild duck or hooking the innocent fish.

Bro. Slafter believes that the command, "Thou shalt not kill," applies to all living creatures. As a strong ruler, Bro. Slafter's policy has been to permit no views upon the teaching of the Secret Doctrine not in harmony with his own to be expressed or discussed in Ishwara Branch.

I have been in communion from time to time for thirty years with a spirit that passed from this life over 100 years ago. Now, upon being gravely informed, upon entering that society, that I had been for thirty years communing with a shell, aroused, upon my part, a keen desire to be heard upon the subject.

Bro. Slafter, however, being forewarned of my dangerous views upon the subject, as I was absent from the city a greater portion of my time, managed to keep engagements all filled.

Of course, he would not have refused a direct request on my part to address the society, but I made none because it was his duty, through courtesy, to extend the invitation under the peculiar circumstances.

So matters drifted along until July last, when I spent some time at Lily Dale.

At a certain materializing seance, my father, who passed from this life twenty years ago, materialized to me, and during my conversation, in referring to other spiritual friends present, he dropped the remark: "Madame Blavatsky is here also."

I took the cue from this remark the next day, and had a sitting with the celebrated test medium, Maggie Waite, of San Francisco. Among others, I interviewed Madame Blavatsky. I asked her the following questions, and received the following replies:

"Madame, do you approve of the interpretation put upon your writings by many Theosophists, that the higher ego soon after death leaves the Astral, passing into Devachan, and that the so-called spirit control of mediums is a mere shell or irrational being?"

She replied, "No, the evolution is gradual and in harmony with the teachings of Spiritualism. The teachings of the secret doctrine are correct, but the cases to which they apply are so varied they are liable to a misinterpretation on the part of those of limited experience in occult science."

"Do you still hold to the theory of man's evolution through the seven races and sub races?"

"Yes, but I am doubtful of the advisability of teaching so profound a philosophy to man at his present stage of evolution, as it often confuses rather than aids advancement. He requires something more simple, and for that reason I believe that Spiritualism is better suited to the understanding of the masses which in turn is but a stepping stone to the higher philosophy which mankind in his advancement is preparing to receive."

"Madame, can you materialize to me while I am here?"

"Yes, if you will remain over a day or two your friends would like to have you do so."

On the following evening at a materializing seance, true to her promise the madame materialized and called for me. I introduced her to those present and a brief good-natured rally on Theosophy occurred.

Now, I said to myself, I have a winning card and grounds for demanding the privilege of addressing Ishwara Branch. I immediately wrote to Bro. Slafter informing him of my desires.

At Fort Wayne, Ind., I met the president of the Theosophical Branch of that city and informed him of my interview with the Madame. He looked at me very sorrowfully, replying, "Possibly may have interviewed her shell."

The Russian thistle or stumble weed, when dry, ranges from 1 to 3 feet in diameter, and when dried in the fall goes bounding and tumbling over the prairies of Minnesota and Dakota, amusing and life-like.

I would suggest to Theosophists that they use the word tumble weed instead of shell.

For instance, my spiritual friend Katy, notwithstanding the fact she passed from this life a century ago, she sometimes dances, and to say that a shell would dance is inappropriate, but to say that a tumble weed dances there is no doubt about that.

When I returned to Minneapolis from my Eastern trip I found Ishwara Branch split.

Brother Slafter had taken a few of his devout followers and seceeded, forming a branch which seceeded under the leadership of Mr. Judge, and so greatly was the membership depleted I did not consider it worth while to try and prove to the Theosophical society that it was the real and only Katy and Madame Blavatsky with nothing missing that I had communed with rather than their shells or tumble weeds.

There are some very interesting facts connected with the secession of a portion of the American Theosophical Society from the parent society, showing how truth play hide and seek, and often good naturedly allows others to assume her garb, which I will give.

It was claimed that some of the Mahatmas sometimes used a peculiar seal in their communication with Madame Blavatsky.

Col. Olcott for the purpose of playing a joke on the Madame had an imitation one made, but upon getting it found it was not correct, so did not use it, but afterwards gave it to the Madame.

Time passed on and the incident was forgotten.

Some time after Madame Blavatsky's death he and Anna Besant suddenly commenced now and then receiving peculiar communications by mail and otherwise with the impression of this imitation seal attached.

At first Col. Olcott thought it was a joke, but ere long it became evident that the sender was trying to impress him that the communications were from the Mahatmas, and by that means influence him in certain matters.

Upon inquiry he found that the effects and property of Madam Blavatsky had at her death been turned over to Mr. Judge, hence circumstantial evidence pointed to Mr. Judge as the sender of the notes and producer of the false phenomena for personal ends.

After waiting several months, Col. Olcott wrote Mr. Judge what he meant by sending those notes with the imitation seal.

Mr. Judge denied all knowledge of it, but the notes stopped coming.

Col. Olcott suspended Mr. Judge, declaring the office vacant, but rescinded the order upon Mr. Judge agreeing to go to London, and stand trial.

Upon arriving in London, Mr. Judge, upon technical grounds, declined to stand trial, and so the matter rested until the annual convention, when Mr. Judge and his followers seceded, forming a Theosophical society with Mr. Judge at the head.

It is the barnacles and cutworms that retard and scuttle the ship, and so it is the fakes and petty jealousies that retard the growth of Spiritualism.

That we may place it upon a higher spiritual plane we should study its philosophy, which will enable us to discern between the good and the bad, and arms us with spiritual and scientific knowledge to combat the attacks of our enemies.

Minneapolis, Minn.

Home Phenomena.

To the Editor of LIGHT OF TRUTH.

A seance was held at Metcalf, Ill,, on April 3d, at the residence of Mr. Ed Bailey. Only three persons were present, including the medium, Mr. Bailey and wife and Mrs. Theodore Jones, of this city, the medium was tied behind the cabinet in a strict test condition. A violin was also placed behind the cabinet. Messrs. Bailey and Jones sat in front of the cabinet, and the medium was soon in a deep trance.

Spirit lights were seen flashing over the cabinet. Nine forms then materialized. They were all recognized. Several shook hands with the sitters. A darky materialized, came out and played several tunes on the violin, then handed the violin to Mrs. Jones. A little Indian girl then came outside the cabinet sang a popular song, and told the sitters to watch her go through the floor and appear again in the same place, which she did.

A few evenings afterwards Mr. Bailey held a trumpet seance for his wife and Mrs. Cinda R. Ogden, of Paris, Ill. The medium again was tied behind the cabinet, in a strict test condition, and the trumpet was placed outside of the cabinet on the floor, just in front of the two sitters. The medium was soon entranced, and several friends and relatives spoke through the trumpet; the medium at the same time could be heard behind the cabinet. A prominent statesman also talked quite interestingly through the trumpet.

This medium also obtains independent slate-writing in broad daylight by placing the slates on top or underneath the table. LIZZIE M. BAILEY.

A Spirit Identified by a Bandage.

To the Editor of LIGHT OF TRUTH.

Wishing to give evidence in favor of mediums, and realizing the damage done by frauds and fakirs, I wish to present an account of a seance I attended last spring:

Having heard of Mrs. Aspinwall, through friends, I arranged by letter for seats for three, one for a friend the other two for my husband and self. We went from my home, Stevens Point, Wis., to Minneapolis, Minn., arriving the day of the seance. No one there had ever heard or seen me at that time so far as I know. The seance opened, it was but a few minutes until forms came out of the cabinet, crossing the room and talking with friends or making themselves known in every instance. They were of all sizes, large and small, tall and slender, fleshy and short, old and young. One lady came into the room and called the name of a gentleman who sat at my right. He went to her; they stood and talked for perhaps ten minutes, then she went to the cabinet and disappeared. The gentleman said he was a stranger, had just come up from Chicago that morning, having been told if he would come to Mrs. A.'s seance his wife would materialize, and he added "that was my wife."

Again, two little boys came, first one, then the other, then both together. The father also said, 'he had been told, if he came, friends would fetch the little boys.' and said he, "they are my boys."

When they went away one dematerialized out in the room, the other just outside of the curtain. In all there must have been 30 forms. But the one that was soul satisfying to me was my father. He passed out of the body when I was eleven years old, having been struck and killed by the cars; was so badly bruised his face was bandaged, and he was buried with the bandage on. When he appeared the bandage was there, although every feature was plainly to be seen, through what looked like a piece of muslin, and felt like the rest of the body was exposed. I broke every condition, and he went back and come out four times in all. I put my hands on his face once, and once again, my arms around his neck, and he held me in his arms for some minutes, telling me of the old home and mother. No one knew of the bandage on his face, not even my husband until then, and I had not thought of it for years.

Last summer at the Northwestern Camp I attended a seance at Dr. Rothermel's, where I received many good tests, one being a spirit who told me he was one of my guides, saying: "Look closely; you will see me again." The next week the same spirit form, face, and clothing, identical, came to to me at Mrs. Aspinwall's. There is much more I would like to add, but fear I have been too lengthy already.

MRS. CLARA L. STEWART.

SCIENTIFIC MISCELLANY.

Not the least marvel of science is the degree of refinement to which its measurements are now carried. Lens curvatures of 1 150,000 of and inch, according to *Engineering Mechanics*, can be measured. In spectroscopic analysis of mere traces of different elements fractional wave lengths are read to 1-250,000 millionth of an inch. Prof. Dewar, in his researches in liquid air, attained a vacuum of 1 2,500 millionth of an atmosphere by filling a vessel with mercurial vapor and exposing it to a very low temperature; and Prof. Boys with a simple arrangement of quartz fibre, torsion balance, and mirror, claims to have been able to just detect an attractive force of 1-20,000 of a grain. In angles, the Darwin pendulum will indicate a movement of 1 300 of a second—about the angular measusement of a penny piece at a distance of 1000 miles.

The luminosity of a midge (*Chironomus plumosis*) which has sometimes been observed in Russia, Pomerania, Persia, and Turkestan in such numbers as to make whole trees glow, is now attributed to bacteria. Such organisms have not been actually discovered, but the flies appear sluggish and sickly, as does a luminous beach shrimp, which has been found to swarm with bacteria capable of imparting phosphorescence to healthy non-luminous shrimps. An interesting suggestion concerning the different phospherescence of the glow-worm is that the creature contains fluorescent material so sensitive as to respond to attenuated x-rays which may be everywhere present.

Earthquake oscillations are now measured by delicate instruments thousands of miles away, and there is no reason to doubt that in future they may be traced around the earth. Prof. Milne believes the earth pulsations to be long, low waves. Dr. Charles Davison shows this to have been true, in one case at least, the Greek earthquake of April 27, 1894, having been registered in Birmingham, England, where the largest pulsation seems to have had a length of about twenty-eight miles, and a height of half an inch.

Hartford, Conn.

A large company assembled at the beautiful home of Mrs. J. F. Dillingham Storrs, wife of Joseph W. Storrs, No. 122 Clark street last Monday evening May 4th to congratulate her upon the anniversary of her fifty-fourth birthday. With the exception of three or four, the gathering was composed mainly of those who have been made converts to the principles of our glorious philosophy, through her ministrations of the last two or more years, assisted by her sister Mrs. Nora Dowd. The Spiritualists of Lynn, and other places in Massachussetts and elsewhere, will readily recall the earnest, untiring labors of these indefatigable workers in our cause. On the occasion alluded to above, it must have been and was a very gratifying thing to both Mr. and Mrs. Storrs, to feel that their labors of the past few years had taken such deep root and found a just appreciation and gratitude in the assembled numbers at their home. To Mr. and Mrs. W. S. Barbour and Mrs. Carrie and daughter Miss Edith Seymour and probably some others are to be credited the conception and carrying out of this extemporized surprise to Mrs. Storrs, which in every way proved a success. Among the numbers present were Mrs. Jennie E. B. Dillon and her husband, the former secretary of the State Spiritual Association. The writer who happened to be in the city, an acquaintance of twenty years of Mrs. Storrs opened the services of the evening with a brief speech, congratulating her upon her happy natal anniversary, and trusting that many more might line the horoscope of her future and that a long continuance of her useful work in the spiritual field may be her blessed privilege and opportunity. Others followed with appropriate readings and declamations, while Shawnee, Chinnewana and Fly Eagle, through their media contributed to the joyousness of the occasion by demonstrations and humorous speeches. Mrs. Storrs responded to the numerous congratulations. A bounteful repast was served and all felt happy and delighted with both the intellectual and physical repast. It was an occasion long to be remembered, and no doubt will be a delightful memory to both Mr. and Mrs. Storrs, and an evidence to their feelings of greatful hearts for the faithful services rendered. Twelve o'clock closed the happy occasion, and the retiring company again invoked upon the heads of Mrs. Storrs and her worthy husband the blessings of the present and all future time.

JOSEPH D. STILES.

J. A. Burroughs, M. D,

SPECIALIST

Owing to the hundreds who have applied for treatment within the past few weeks, I am compelled to withdraw the offer heretofore made to make no charge till the patient is cured, as the cost of office work and medicines, boxing and shipping, and other expenses connected with the successful treatment of these hundreds, precludes this list being added to. However I will make the following reasonable offer:

For a limited time, I will take all cases accepted at the cost to me of medicines, preparing, and boxing, and will leave my fee till the patient is cured. Where a cure is not effected when promised, the sum paid for medicines will be refunded.

Send your name, age, sex and leading symptom, in your own handwriting, and he will at once return you a correct diagnosis of your case, if curable.

J. A. BURROUGHS, M. D.,

SAN DIEGO, CAL.

Lansing, Mich.

Spiritualism in Lansing is greatly on the boom. We have with us two young but worthy workers; Mrs. Payne Hopkins who is doing a good work, and Madame Parcells, whose lectures are excelled by few, if any, of our older workers and her tests are far-reaching and convincing for investigators. Houses are crowded at all sessions and an outporing of spiritual truth is being showered upon us. We are glad to recommend both mediums to others seeking for true, faithful and efficient workers.

L. L. B.

Through the able and talented speaker Mrs. Payne Hopkins of Owosso, the Lansing Spiritual Society is holding very interesting meetings. She has filled a three months engagement with the society and is engaged for the month of May. So successful has her work been among us, we feel her presence is needed for the good of the cause. We also have had Mrs. Parcells Dunn with us for a few days, and she too is worthy of much praise for her fine mediumistic powers as a speaker and test medium.

The Secretary of the M. S. S. A. desires all local chartered societies throughout the State to forward to her the names of the officers of their societies as business with the societies must be transacted before the annual Convention.

MRS. MAY F. AYERS, Sec.

Mrs. Eva Payne Hopkins of Owosso, Mich., has been serving our society as speaker for two months past. She came to us a stranger and by her sweet womanly ways has endeared herself to all. She is a good thinker, an erudite reasoner, a more than ordinary speaker and not afraid to deal with any subject with ungloved hands. We take pleasure in recommending her to any society.

MAY BELL.

Lake Sunapee, N. H.

Any one who has ever visited Lake Sunapee must have been impressed with its beauty and with the grandeur of its surroundings. The mountains and hills dotted with thrifty, fertile farms make a grand setting for the fair lake. And it is to this beautiful spot in the old Granite State—a spot so well calculated to awaken and develope our spiritual natures—that we invite you the coming season. The officers have spared no pains to make the camp-meeting of 1896 rich with spiritual blessings, and no one can doubt its success as they read the following names of the engaged speakers and mediums:

Edgar W. Emerson, Mrs. S. B. Craddock, Mrs. R. S. Lillie, Mrs. E I. Webster, Mrs. Carrie E. S. Twing, Mr. F. A. Wiggin, Mrs. S. C. Cunningham, Mrs. Ida P. A. Whitlock, Mrs. Marcia Strong, and Dr. W. A. Hall.

The camp will open August 2nd, and close September 6th. A fine orchestra, the Columbia, of Boston, will dispense sweet music through the entire meeting. Dances will be held in the pavilion on Wednesday and Saturday evenings of each week. The steamers Edmund Burke, Armenia White, and Lady Woodsum will make daily trips to and from the station, as various points of interest are touched, and the grand views one is enabled to obtain, makes the ride one of great enjoyment to all lovers of the beautiful. Any one wishing further particulars can address either of the following committee:

Thomas Burpee. Sutter, N. H.; Ed. Gove, Riverdale, N. H.; David Thayer, Manchester, N. H.

The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because it is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists. 25c.

Catalogue Free.

SEND FOR OUR BOOK LIST.

As will be seen we have eliminated the book list from our columns. This was done to make more room for reading matter. But the list has been put into a neat pamphlet form, which can be had upon application, free of charge, by sending name and address to this office.

Erie, Pa.

Frank T. Ripley, speaker and test medium, made his first appearance here before a very large audience for the First Society of Spiritualists. To say that Bro. Ripley was a great success would be telling the truth. His lectures May 3d were fine, and his tests were great. We do not believe in long lectures and a few tests, but rather the reverse. So we are glad we have Bro. Ripley, as he is just what is wanted, and liked in every home of the Spiritualists here.

Bro. Ripley is engaged for all of this month, then he goes to Chicago for the Sundays of June.

CORR.

Mind, like spirit and matter, is graded.—Randolph in "After Death."

Onset Bay Grove Association.

The 20th Annual Camp-Meeting

TAKES PLACE AT

Onset, Mass., July 5th to Aug. 20th.

PROGRAM FOR 1896.

Sunday,	July 5,	a. m., Oscar Edgerly.
Sunday,	July 5,	p. m., Mrs. Helen L. Palmer. Tests by Mrs. M S Pepper.
Tuesday,	July 7,	Oscar Edgerly. Tests by Mrs. M. S Pepper.
Wednesday,	July 8,	Mrs. Helen L. Palmer.
Thursday,	July 9,	
Friday,	July 10,	Prof. W. M. Lockwood.
Saturday,	July 11,	Prof. W. M. Lockwood.
Sunday,	July 12,	a. m., Mrs. Jennie H. Jackson.
Sunday,	July 12.	p. m., Prof. W. M. Lockwood. Tests by Joseph D. Stiles.
Monday,	July 13,	Prof W. M. Lockwood.
Tuesday,	July 14,	Mrs. Jennie H. Jackson. Tests by Joseph D. Stiles.
Wednesday,	July 15,	Mrs. Jennie H. Jackson Tests by Mrs. M. S. Pepper.
Thursday,	July 16,	Prof. W F. Peck. Tests by Joseph D. Stiles.
Friday,	July 17,	A. E. Tisdale.
Saturday,	July 18,	
Sunday,	July 19,	a. m., Prof. W. F. Peck.
Sunday,	July 19,	p. m., A E. Tisdale. Tests by Mrs. M. S. Pepper.
Monday,	July 20,	C W. Hidden.
Tuesday,	July 21,	A. E. Tisdale.
Wednesday,	July 22,	C. W. Hidden.
Thursday,	July 23,	H. D. Barrett Prest. N.S.A.
Friday,	July 24,	H. D. Barrett.
Sunday,	July 26,	a. m., H. D. Barrett.
Sunday,	July 26	p. m., J. Frank Baxter.
Tuesday,	July 28,	J. Frank Baxter.
Wednesday,	July 29,	Moses Hull.
Thursday,	July 30,	J. Frank Baxter.
Friday,	July 31,	Moses Hull.
Sunday,	Aug. 2,	a. m., Moses Hull.
Sunday,	Aug. 2,	p. m., F A. Wiggin.
Tuesday,	Aug. 4,	F. A. Wiggin.
Thursday,	Aug. 6,	F. A. Wiggin.
Friday,	Aug. 7,	Mrs. Carrie E. S. Twing.
Sunday,	Aug. 9,	a. m., Mrs. Carrie E. S. Twing.
Sunday,	Aug. 9,	p. m, Theodore F. Price.
Tuesday,	Aug. 11,	Mrs. Carrie E. S. Twing.
Wednesday,	Aug. 12,	Theodore F. Price.
Thursday,	Aug. 13,	Theodore F. Price.
Saturday,	Aug 15,	a. m. and p m., Veteran Spiritualists' Union.
Sunday,	Aug. 16,	To be billed later.
Sunday,	Aug. 16,	p. m., Mrs. Adeline M. Gladding.
Tuesday,	Aug. 18,	Mrs. Adeline M. Gladding.
Wednesday,	Aug. 19,	Mrs. Adeline M. Gladding.
Thursday,	Aug. 20,	Mrs. Sarah A. Byrnes.
Friday,	Aug. 21,	Mrs. Sarah A. Byrnes.
Sunday,	Aug. 23,	a. m., Dr. Geo. A. Fuller.
Sunday,	Aug. 23,	p. m. Mrs. Cora L.V. Richmond.
Monday,	Aug. 24,	a. m. and p. m., Mass. State Ass'n of Spiritualists.
Tuesday,	Aug. 25,	Mrs. Cora L.V. Richmond.
Wednesday,	Aug. 26,	Dr Geo. A. Fuller.
Thursday,	Aug. 27,	Mrs Cora L. V. Richmond.
Friday,	Aug. 28,	Willard Hull.
Sunday,	Aug. 30,	a. m., Willard Hull.
Sunday,	Aug. 30,	p. m. Mrs. Cora L.V. Richmond.

OFFICERS FOR 1896.

President, DR. H. B. STORER, Boston, Mass.
V. Prest., J. Q. A. WHITTEMORE, Newton, Mass.
Clerk and Treas., MAJ. C. F. HOWARD, Foxbury, Mass.

Directors—O. A. Miller, Brockton, Mass.; Lewis E. Bullock, Boston, Mass.; Chas. Whittemore, Newton, Mass.; Mrs. C. M. Robbins, Fitchburg, Mass.; C. Hobart Davis, Boston, Mass.; J. H. Burgess, East Wareham, Mass. 23

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Is developing sensitives in Psychometry, Clairvoyance, and Inspiration. Let only the earnest ones send a stamped and addressed envelope for terms, booklet, reading for eligibility to the class, etc. Address J. C F. GRUMBINE, Geneseo, Ill. Clairvoyant reading, description of guides and spirit friends, advice on business and health, $2.00 for full reading. 23

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Have you a feeling of weight in the Stomach—Bloating after eating—Belching of Wind—Vomiting of Food—Waterbrash—Heartburn—Bad Taste in the Mouth in the Morning—Palpitation of the Heart, due to Distension of Stomach—Cankered Mouth—Gas in the Bowels—Loss of Flesh—Fickle Appetite—Depressed, Irritable Condition of the Mind—Dizziness—Headache—Constipation or Diarrhœa?

Then you have

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CHARLES RAMSEY, Hotel Imperial, New York, says: "I suffered horribly from dispepsia, but Acker's Tablets, taken after meals, have cured me."

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RIPANS TABULES

H. J. Martin, of 702 T street, N. W., Washington, D. C., in a recent interview had with him by Mr. H. D. Brodie, of the Washington *Chronicle*, said: "Having suffered for many years with dyspepsia, indigestion, and biliousness, I tried every known remedy, consulted many physicians with the hope of getting cured or even relief, but nothing seemed to relieve me. After meals I would feel as if a ball of lead was lodged in my stomach, tired and listless, as though life was scarcely worth *living. Finally I was attracted* to the ad of Ripans Tabules, and concluded to try them. After taking the first two or three I was surprised to find the relief they gave, and by the time I emptied the first box I felt like a new man. I have never been without Ripans Tabules since, nor have I ever suffered since. I heartily and earnestly recommend them to any one suffering as I did."

Ripans Tabules are sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Co., No. 10 Spruce St., New York, Sample vial, 10 cents.

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"Cold Facts" will be sent to any address on receipt of price: One copy, 10 cents; 2 copies 15 cents; 4 copies, 25 cents; 20 copies, $1. Address

LIGHT OF TRUTH PUBLISHING CO.

Southington, Conn.

We have had with us Joseph D. Stiles, the "King of test mediums." He was advertised, and the hall was filled, many standing. Bro. Stiles gave over 100 names, all being recognized. He stayed with us from Wednesday, April 29th, till May 1st, when he left for the convention at Hartford, Conn.

But he raised a breeze, and the Baptist pastor who made one of his audiences, was out with an adv. to preach against it, which he did Sunday, the 3d.

We had been to Meriden to hear F. A. Wiggins, and we did not care to hear Mr. Breaker, the Baptist parson, talk on a theme he seemingly knew so little of. How it does stir these pulpit hangers-on to have a good test medium come into a town where it is so little understood by the majority; but let the leaven work, and I trust some one else will be sent by the angel world, to keep the ball rolling.

We enjoyed having Bro. Stiles with us, and the longer he stayed the harder it was to part. He gave us many fine tests in our home, and we hope we may be so privileged again some time in the near future. MRS. N. H. FOGG.

Baker City, Ore.

Dr. Louis Schlesinger, the famous test medium, was here for three Sundays, appearing before crowded houses in the K. of P Hall, where the Spiritual Society of this city hold their Sunday evening services.

The doctor can take the assurance away with him that he has aroused in many a desire to seek the truth and become enlightened. The doctor can soon convince any but a bigoted fanatic that there is something beyond mind-reading in his work, and that a life beyond the grave is a positive reality, and as he goes along life's pathway on his glorious mission he steadily and surely culls the wheat from the chaff and safely stores it away in the storehouse of everlasting light, so making the world better by becoming wiser. Not the least of his wonderful work is to cure our brothers of those vile habits of tobacco and alcohol, and has made many cures while with us, which make the good doctor a favorite in many households. He leaves us with the assurance of a speedy return.

CELIA E. OLMSTED.

Lake Brady Items.

Active preparations are being made to have Lake Brady Grounds in good shape by the opening of the picnic season, June 1st, it being a favorite summer resort for Cleveland and surrounding towns.

On Sunday, June 14th, the Children's Progressive Lyceums, of East and West Sides, will have their annual grove meeting at Lake Brady.

The camp meeting will be formally opened Sunday, June 28th, with Mrs. Helen Stuart Richings, of Philadelphia as the orator of the day, with other speakers, and Miss Maggie Gaule, of Baltimore, as platform test medium. Excursions are being arranged for the opening day from all points.

The speakers' list, when published, will contain many of the most prominent stars, and a few new to Lake Brady, of the rising stars in the spiritualistic galaxy.

Many prominent mediums have already secured cottages for the season, and others wishing to come will please address Mr. Chas. Thomas, 2762 Broadway, Cleveland. THOMAS LEES
Cor. Sec.

Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, $1.00 and stamp. Personal sittings for medical work only. Magnetized paper for aid in mediumship, health, or cure of obsession, $1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

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MEDIUMS AND LECTURERS.

☞Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Prof. L. Delaplar, the test medium, is open for engagement, or to give psychic writings. Address for terms Box 96, Ellenburgh Centre, New York.

D. W. Hull, Norton, Kas., holds himself in readiness to answer calls for lectures, funerals, and discussions anywhere within easy range in Colorado, Nebraska, or Kansas.

Ex-Rabbi Samuel Weil, of the Free Religious Association of Bradford, Pa., may be engaged during week days to deliver lectures in the vicinity.

Dr. D. Winegarden is at liberty except every fourth Sunday and wishes to make engagements in Michigan, or as near Grand Rapids as possible. He may be addressed: Call box 303, Grand Rapids, Mich.

A. E Tisdale has open dates from July 22d to July 31st. He has also open dates from August 17th to September 30th. Camp associations wishing his services may address him at 547 Bank street, New London, Conn.

Mrs. A. E Sheets' permanent address is Box 833, Grand Ledge, Mich., where parties wishing her services as speaker, or to attend funerals or weddings, can apply. She is now serving the Bay City society during May.

Dr. Willis Edwards, pastor of the Church of the Spirit, would like to correspond with lecturers and mediums of different phases for the season of '96-7. State terms. To his residence, 162 Dearborn avenue, Chicago, Ill.

Rev. Geo. V. Cordingly, the inspirational poet, lecturer, and test medium, can be engaged by Churches or societies for the balance of 1896-7. For terms address him at his permanent home, 5210 Ridge avenue, St. Louis, Mo. 20

Lyman C. Howe is engaged to lecture in Boston, Mass., for May, and will answer calls for week-evenings at acceptable points. He is yet free for June and July, and the last ten days of August. Permanent address, Fredonia, N. Y.

E. W. Sprague, lecturer and platform test medium, has June still open for engagements; also a few more open dates during camp-meeting season. Address for May, Pennville, Ind.; permanent address, Newland and Forest avenues, Jamestown, N. Y.

Rev. S. W. Edmunds, inspirational speaker and psychometrist, will answer calls to lecture, conduct funerals, and perform marriages in the South and Southwest during the summer, autumn, and winter of '96. Terms reasonable. Address 2433 Front street, corner Second, New Orleans, La.

Dr. Theodore F. Price, having completed his tour through New England, is located for a few weeks at No. 15 Dwight street, Boston, Mass., and during May and June will answer calls for his services as lecturer and test medium throughout the East; and is open for campmeeting engagements through July.

G. W. Kates and wife, as lecturers and mediums, assisted by Joseph and Walfriend Singer, as musicians, would like to arrange engagements with societies East and South next fall and winter. They will be able to give interesting meetings, and will greatly help local societies employing them. Their terms are liberal. Address G. W. Kates, 2259 Stout street, Denver, Col.

Carrie Fuller Weatherford serves the Des Moines Society for May and June. Communities near can obtain her services for week-night lectures and tests or for funerals. Wishes to correspond with parties near here who are interested in holding grove meetings. Has a few open dates for fall, and would like to hear from societies. Terms very reasonable. Address 540 Sixth avenue, Des Moines, Ia.

Dr. J. H. Randall, who has for many years been almost constantly employed by Spiritualist societies, well known as an inspirational speaker, writer, teacher, and healer of ability and power, and until recently a resident for several years in Chicago, where he was often employed, is now residing in Clyde, O., and will answer calls to lecture and attend funerals wherever desired.

Prof. P. O. Hudson, the Balladist and Violinist, and composer of our fifty Spiritual songs, can be engaged this coming season by societies and camp meetings, and for funeral occasions. Prof. Hudson is a good vocal director as well as an orchestral leader. He has songs for all occasions. Societies wishing his services, write for terms and address, P. O. Hudson, Bay City, Mich.

Mrs. Elizabeth Lowe Watson leaves California May 11th, stopping en route at Garnett, Kan., Chicago, Ill., Toledo, Ohio, and Elkhardt, Ind. reaching the latter place May 24th, where she expects to lecture for the Spiritual Union. She has no other engagement after that till June 6th and 7th at N. Collins, N. Y., and Cassadaga, N. Y., June 13th and 14th. Will also visit Cleveland, Ohio, and Meadville, Pa., and is open for a few single lecture engagements during June and July within easy distance of above cities.

The Coming Mother

during the whole of her anticipation, requires all of her own forces and all that can be added to them. The coming child needs all the mother can give and all that makes bone, muscle, blood, nerve and growth. After the child comes, both need nutriment, gentle stimulant, restoring sleep and sweet digestible food.

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Free from lead, silver, sulphur, and all poisons. It will restore, gray, faded, blonded or rained hair to its youthful color It is not a dye—no staining scalp. Will not make the hair spotted green and reddish, as others do. 25 and 50 cents. Sent by mail. Two-cent stamps taken. Will last for months, and leave the hair soft, curly, beautiful clean, and natural. Send two and four cents, extra for postage. Address MRS. ANNA CONNELLY, 1215 Mount Vernon St., Philadelphia, Pa. 22

OBSESSION. Obsessing influences, hypnotic and psychological conditions, mental or physical, removed through the occult power of Mrs. M. Bergen, Morgan Hill, Santa Clara Co., Cal. Communications strictly confidential. Consultation fee $1 and postage. 20



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If so, send me one leading symptom and one dollar, and I will make a diagnosis, and will send you by return mail a magnetized pad to suit your particular case 20tf
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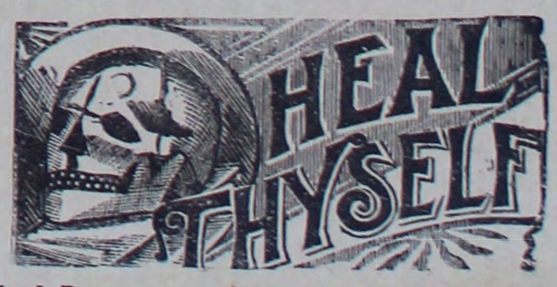
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We have shown that the startling growth of crime in our country is due to three causes mainly; viz., the force of heredity, the liquor traffic, and the industrial depression. Let us now consider the remedy. It is not to be found in any of the old religious bodies, political parties, or other time-honored organizations. This fact must be indelibly fixed in the mind.

The Church, in general composed of all the denominations, is fossilized, mammonized, subsidized, and hypnotized. It will not and, as constituted, can not lead off in any of the much needed reforms demanded by the masses. Its growth, from two to three times as fast as our population, keeps pace almost exactly with the increase of crime. The history of the various arts, sciences, and reforms of past ages proves that the old Church has always been the relentless foe to progress. Buckle, Gibbon, Leckly, Draper, White, Guizot, and other unbiased historians have proven this. Roman Catholics and Protestants alike are guilty. In the revolutionary war the mass of the clergy were against us. In our last great struggle slavery was the pet institution of the Church. It was founded on a "thus saith the Lord" they said. Only three out of twenty three preachers of Springfield, Ill., voted for Lincoln in 1860. In 1836 the M. E. General Conference charged its people not to read anti slavery literature. It was the "come-outers," such as Parker, Channing, Phillips, Matt Davis. Lincoln, etc., denounced by the Church as Infidels, Spiritualists, Unitarians, Universaliste, and Quakers who led in this reform. The Church was a miserable, limping, canting, whining coward. When the victory was won of course it tried to appropriate the results.

In the battle now going on between the oppressed and enslaved producers and "the mightiest plutocracy that ever crossed the world's horizon," as Lloyd Brice says in *North American Review*, the Church with most of its 25 000 000 members is again found on the wrong side. Volumes might be filled with proof positive of this. If an occasional preacher espouses the cause of the oppressed, as Jesus did, he is crucified by the Scribes and Pharisees. In the great temperance conflict the mass of them have always voted for the licensing of the traffic in "the dark beverage of hell." By this means the business has grown more than six times as fast as any population since 1863. As to the study of heredity, evolution, and other scientific laws and facts the Church fights them, taboos them, and ridicules them.

Since many of the causes of crime are political, the remedy must also be political. Will the parties that have enacted the bad laws, referred to in our article of March 21st, ever repeal and give us better ones in their place? Most emphatically no! They will never reverse the enginry of destruction they have set in motion. We have tried them for a generation, begged, pled, and prayed for relief, but all in vain. Each of the (g)old parties is more sycophantic and plastic, if possible, than the other in the hands of the soulless and dominant plutocracy. We are a nation of partyolaters as well as bibliolaters, selfish, superstitious, unpatriotic, unscientific, and unphilosophical. We have not ever learned that Jesus taught the philosophy of reform and acted upon it. He said: "No man putteth new wine (doctrine) into old bottles" (organizations), but new wine into new bottles and both are preserved. All history proves that a new party is always a necessity for a new reform. This is natural. In nature every individual manifestation of life has a distinct vehicle for its unfoldment. And when it has passed through the stages of birth, growth and mature life, decay, and disintegration takes place. Parties, Churches, and religions as well as every manifestation of life in the universe, all follow this evolutionary law. Had we space we might prove this from the history of nature, of Churches, of parties, and of the many systems of philosophy with which the world has been blessed. Politically no reform was ever accomplished except through a new party organized for the purpose, and every party has eventually, under one name or another, succeeded in accomplishing the reform it was born for. No party ever honestly espoused a reform which was not made prominent in its fighting platforms. No party whose machinery ever fell into the hands of the rich and powerful, as that of the two old parties has to day, ever espoused the cause of the oppressed. All reforms start among the enslaved and oppressed and a few humanitarians whose souls are inspired to help them. Just as the time is delayed when the conditions demand that a new party should come into power, to that extent will a bloody revolution be probable for the settlement of the questions involved. Conditions to-day demand that a new party, representing the natural rights of man, based on the great principles of our constitution, take immediate control of the ship of state. There is a periodicity in revolutions. From our earlier history we have had one in every generation. Heredity accounts for this. The present revolution to be bloodless must be accomplished immediately. There is not a ray of hope for us in the old parties, Churches, denominations, or organizations. Their enginry is the enginry of death to our nation.

What, then, has Spiritualism to offer as the remedy for these evils? Since we are emancipated from creedism, churchianity, bibliolotry, partyology, and superstition of every form, we occupy the vantage ground. Spiritualism is "the science of sciences, the philosophy of philosophies, and the religion of religions" as Cora L. V. Richmond puts it. It embraces all truth, touching humanity in every stage of its development throughout eternity. In his psychical diagnosis of human character and conduct the great seer, A. J. Davis, says: "Fifty per cent. is due to organization, i. e., heredity; 30 per cent. to circumstances, i. e., environment; 10 per cent. to education, and 10 per cent. to spiritual influences acting upon us from the other world. With a correct knowledge of the chemistry of character and controlled by the perfect love of all wisdom, we shall know pretty well what humanity needs and how to apply the remedy for the ills of both the flesh and soul."

As to heredity, Spiritualism is far in advance of every other body of teachers in urging the absolute necessity of studying its laws and relentlessly conforming thereto. As an illustration of what may be accomplished in this line we point to Greece. From 500 to 300 B. C. that little barren "heathen" country produced more really great men than all Europe has in its 2,000 years of Christian history. Socrates, Aristotle, Plato, Herodituş, Demosthines, and the other giants in intellect were born then. The law of heredity was taught and lived up to. We believe, as Dickens said, that "the education of a child should begin twenty years before it is born." We go even farther than that. We say in the marriage relation companions should be chosen according to the teaching of natural law. Each should be the complement temperamently as well as socially and psychically of the other. The present haphazard methods are responsible for an ocean of crime. As to temperance, taking our stand on the teachings of science, we say ignorance is the cause of and knowledge the remedy for the appalling ravages of the liquor traffic. Prohibition—thou shalt and thou shalt not—may be needed for many under the present unnatural conditions, who are but children in mental development.

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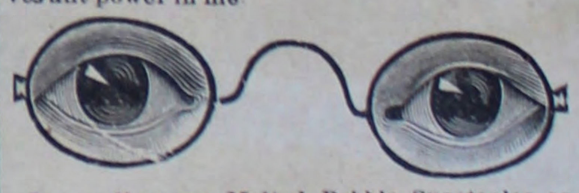
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Analogy exemplifies that the sensations and emotions which make man self-conscious are either modifications or higher evolutions of force and substance—one acting in conjunction with the brain or nervous system; the other with the heart and blood. Now, the sensations incite to thought, the emotions to action. One makes man self-conscious, the other self-assertive. As an animal he thinks sensually and acts emotionally—indulging his appetites and carrying out his will as his animal nature dictates.

As a reasoning being he thinks spiritually and acts morally—curbing his animal nature or allowing his spiritual nature to control. It is sense and self against reason and love. In comparison as the latter controls, he rises above his surroundings and becomes a governing agent among his fellow men. Science also asserts that the stream can not rise higher than its source. If nature, therefore, constituted mere blind force and inert substance, could they manifest reason and love in man? Hardly.

We are thus left to infer that the first cause is a state of consciousness and motion combined, as we find them in man, or we may believe that consciousness implies action or will or *vice versa* If the latter, we may reduce the whole thing to motion, for it is also asserted that "life is motion."

Force and substance in combination, therefore, makes the man—the true representative of the universe to which he is finally destined, as a perfected or ripened earth being, to live forever as an individualized being.

Science and theology, therefore, will never accomplish anything definite concerning the past or future unless they take up man as their model, and *self* particularly, for it is impossible to sense that which lies beyond matter through another. Experience is the only teacher that can give correct diagnosis of occult matters or make causation comprehensible.

Science is already touching on the border line by accepting the truth of mind reading, and that emotions affect the blood—a primary admission that spirit or intelligence controls matter. Analogy will finally show that this same force is universal and that natural law is intelligence *per se* or constitute a grand condition of consciousness. Theology, too, which is simply inspiration dogmatized, is becoming liberalized in the opposite direction, and will finally admit that what was once believed to be a personal God, are only gods personified—spirits, so-called, or men and women in a higher state of existence impressing humanity intelligently—spirit minds controlling material minds, a transcendental form of telepathy. The emotions or temptations for good or evil, which often accompany spirit impressions prove that matter is still a part of the composition of these higher beings, but, like matter in its primitive state, invisible to the mortal eye, and indicating that matter and spirit are inseperable, or constitute one entity of consciousness — universal where science loses track of it, and individualized where theology ceases to investigate, and both manifesting thought and action or intelligence and will power in combination.

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PERSONALS AND LOCALS.

—L. A. P.: We intended to begin yours in issue of May 30th.

—F., San Diego.—You are down for a supply as soon as the series begins.

—Mrs. Steelman Mitchell has returned from her engagement at St. Louis, and will see her friends and patrons at her home, 109 Van Voast avenue, Bellevue, Ky.

—D B. B.—We were hesitating about using it on account of that "allusion." But since you have been impressed to omit it we shall publish the article very soon.

—If the persons who wrote to J. C. F. Grumbine relative to teachings have not received a reply, please send an addressed envelope, and oblige J. C. F. Grumbine, Geneseo, Illinois.

—Mrs. Laura V. Reed, of Harveysburg, Warren Co., Ohio, who lives on a farm in a fine beech-wood section, is willing, for a small compensation, to care for a little girl about the age of her own or a little older (her's being about three years), being primarily moved to obtain a companion for her own child. Any one able to respond, may address the above for particulars.

—Mrs. M. C. Sherwood has left Cincinnati, and opened "The Sherwood" at Atlantic City, N. J. Friends sojourning in that vicinity will find her at 142 South Tennessee avenue, near the beach. Rates $2 per day and upwards, or $10 to $12 per week. Mrs. Sherwood is a lady of practical tendency, appreciative of true worth, and cultured in taste and demeanor, thus herself worthy of our best patronage.

—Mrs. L. A. S.: You may hold a "silent sitting" every evening for medial development, if you have time and opportunity. But this would only invite clairvoyance, or clairaudience, while you may have other phases Make your sitting general. Have a little table at hand, and after a half-hour's silent sitting, try table rapping or tipping; then try automatic writing by holding a pencil as in ordinary writing, but with the arm slightly suspended over the table. Through one or the other you may obtain further directions.

—Services were held by the People's Religious Spiritual Society, Sunday evening. Though the heat was intense, there was a fair audience. Mrs. Mary Garrett, the great phenomenal medium, was on the platform; also the mediums of Pansy and Silver Leaf. Grand work was done by all the mediums. The services were a credit to the society. This society will hold a picnic on June 9th, at Reichrath's Garden in Camminsville. Tickets can be bought from any of the members, also at the hall, for 25 cents. Let all Spiritualists come and enjoy themselves with us.—B. B.

—"Man His Own Savior" was the text of Rev. Marguerite St. Omer's lecture Sunday evening at the Society of Spiritual Unity in Douglass Hall, Sixth and Walnut streets. Although the heat was intense, and her health feeble, a good audience greeted her, and the discourse was one of the grandest and most practical, from a spiritualistic standpoint. "Jesus paid it all" is being preached, but all the preaching, praying avails not. Jesus himself taught the grand truth of man his own savior when he said, "Work out your own salvation," "Ye will not come unto me," etc. The lecture was replete with story and illustrations, proving her text, man's own individuality. The spark of divinity within has to exert itself; the "I will" is the beginning of a person's reformation. Let your every act in life prove that you are working out your own salvation by making the world brighter and better for your being in it. The lecture was roundly applauded at the close. A half hour of psychometric readings and communion with spirits, is always an enjoyable and profitable time, which closed the service.

—The Society of Universal Spiritual Culture held its meeting as usual at Douglass Hall last Sunday at 3 p. m., with fair attendance. A grand lecture was delivered by the guides of Mrs. Eva Pfuntner, which was highly appreciated by the audience. Mrs. Pfuntner also gave psychometric readings with marvelous precision, making the recipients thereof happy in the thought that so-called death does not end all, and that our loved ones on the other side are anxious to communicate with us if one only finds the medium and the conditions necessary. The society will hold its meeting as usual next Sunday with Mrs. Pfuntner on the rostrum. The theme of her discourse will be "My Experience in Spiritualism and Why I am a Medium." The Ladies' Class will meet next Thursday at 2 30 p. m. at Douglass Hall. Every one invited, mediums especially. The Ladies' Class of the society met last Thursday p. m. with good attendance. Good lecture and tests by the guides of Mrs. Pfuntner and Mrs. Fowler. The Class is a success and promises to do some good work in the spiritualistic field.—A. Walter, Sec'y.

Newport, Ky.

Miss Marguerite St. Omer held a circle Tuesday evening, at the residence of Mrs. Skelton 715 W. 7th street, which was largely attended. Each one received a psychometric reading or were diagnosed. Seventeen spirits were described, and remarkable communications were received which brought joy and comfort to the recipients. One test was from a spirit who had only left the body at 1:30 the day of the circle and was very pronounced. Miss St. Omer had no knowledge of the circumstances of the death. EMMA J. CARR.

The Ladies' Progressive Aid met at the residence of Mrs. Roehm, 1543 Cutter street, Cincinnati with a good attendance. Mrs. Ropp and Mrs. Roehm were the mediums present and we had a good dark circle. Bright Star was very bright and had a long talk with every one present, all seemed to enjoy it. We meet next week at Mrs. Anna B. Thomas of 512 Lexington Ave., Newport, Ky. Our spiritual services will continue at Hayman's hall in Newport, on Wednesday evenings and on the 20th of May we are to have an entertainment in the same place. Admission 15 cents. H. NERI, Sec.

Titusville, Pa.

On Sunday April 19th Mr. L. V. Moulton of Grand Rapids, Mich., spoke for the Titusville, Pa. Spiritualists Association. Mr. Moulton is a favorite speaker here, and his evening lecture on Vibration was wonderfully scholarly and interesting, covering the ground from the most common and recognized phenomena of sound vibrations to the vibrations of thought as manifested in telepathy, and the newly discovered X rays.

Mr. J. Frank Baxter closed an engagement with the Titusville, Pa. Spiritualists Association on Sunday April 26th. Speaking, singing and holding platform seances on April 5, 12, and 26, to increasing audiences at each session. His lectures pleased our people because they were thoughtful and truthful, and so well delivered that his points could be understood by all. His singing and platform seances were highly appreciated, the latter being a great surprise to many who had never listened to such seances before, almost everything he gave in the seances was recognized. J. W. DORMER, SEC.

Mr. Grumbine to Visit Missouri and Texas.

In September and October, 1896, Rev. J. C. F. Grumbine expects to deliver a series of lectures and do missionary work during week nights at various points in Missouri and Texas. He will minister to the Howard Hall Society in St. Louis on Sundays during these months. Societies and friends in these States who wish his services, and desire to place Spiritualism before the people of these States, will kindly address him at once for dates and information. Address J. C. F. Grumbine, Geneseo, Illinois.

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Covington, Ky.

The First Spiritual Endeavor Society Lyceum last Sunday was made interesting by Mrs. Woods and other mediums. Many communications were received by those present. We would be glad to have the mediums and friends assist us in our undertaking. The lyceum will be continued unless the heat becomes too oppressive.

Ideal Hall, 632 Madison avenue, is quiet and cool, and a pleasant place to spend an afternoon. Our lyceum meets there every Sunday afternoon at 2.30.

The Ladies Aid meets on Wednesday afternoon at the same hall. Next Wednesday will be missionary day. L. H.

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Norton, Kan.

The *Liberator* says: The date of the discussion between Elder Burns and D. W. Hull is set for October 5th. Only two proposition are to be discussed, as follows:

1. The physical and psychological phenomena and teachings of Modern Spiritualism emanate from and are produced by departed human spirits and are calculated in their tendency and influence to secure man's greatest good here and hereafter.

Mr. Hull affirms, Elder Burns denies.

2. The phenomena, teachings, and effects of Modern Spiritualism are in conflict with the Bible, and are mentally, morally and physically dangerous to man individually and collectively.

Elder Burns affirms, Mr. Hull denies.

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—THE NOTED—

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The "Pacific Coast Spiritualist," of December 30, 1893, says of Dr. Forster:

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